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TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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THE OPEN COURT

THE PSYCHICAL SCIENCE CONGRESS

TABLE-TILTING AND TELEKINETIC PHENOMENA

By PROFESSOR ALEXANDER, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

IV.

My next witness is Sr. Frederico Pereira da Silva, Jr., already mentioned as the curer of a case of possession. As he is one of my principal informants, I must give the reason for the great reliance I place on all his assertions. He long held a position as assistant architect and draughtsman in a government office, working for nine years under Engineer Sabino Pessoa, who, both orally and in a written certificate, has testified to the truthfulness and intelligence of his former employee. According to Sr. Sabino, Frederico has sometimes done himself harm by not knowing how to dissemble. I can personally attest to the evident faithfulness of Frederico's memory in which, with one exception, I have found no witness to equal him. The various narratives of his experiences are told by him with calmness and without trace of exaggeration. Sr. Sabino Pessoa, a very skeptical gentleman, declares that he has heard them some ten times over, and has noticed that the teller never varies in his statements. With regard to his personal appearance, Sr. Frederico Pereira although really a mulatto, has thin lips, fine cut features and an intellectual expression. From what has been already related, the reader has gathered that he is one of the most convinced of spiritists.

His first evidence as to telekinetic phenomena, written from his oral disposition and corrected and signed by him, is the following:

(11.) Some ten years ago I was living in the Rua Presidente Barroso, Rio de Janeiro. Here we were subject to weird and somewhat alarming experiences. Footsteps were heard about the house in places where there were no living persons to account for them. A sound was heard as of a heavy ball—not afterwards to be found—rolling along the passage and striking against the front door. Donna Ephigenia de Oliveira, my mother-in-law, saw, more than once, a man looking in upon her as she lay in bed. His arms were stretched out, and his hands were pressed against the door posts. It was my custom to take a bath every night in the apartment adjoining my sleeping room; and once, after turning in, we heard a noise as if some one was washing himself very thoroughly in the same water. My wife and I supposed at first that some rat might have fallen into the tub; but next morning there was

nothing to indicate that this was the case. The same sounds continued on the following nights, so that, rendered fearful lest the phenomena should become disagreeably developed, I called together a meeting of spiritists, at which Major Quadros, Sr. Nascimento and others were present. Nascimento was entranced, and the spirit that caused the above disturbances manifested through him. It was then that Major Quadros described clairvoyantly a short man dressed in dark colored clothes and looking like a gypsy. He was standing, he said, beside the medium. On this, the spirit, speaking through Sr. Nascimento, exclaimed: "Why a gypsy! Because a man is employed in the law-courts it does not follow that he is a gypsy." The description of Major Quadros, however, tallied with that which had been given by my mother-in-law. Accused of causing disturbances in the house, the spirit replied to the effect that the house belonged to him and that we were the real intruders. It seems he did not know that he had passed through the great change—he had indeed suffered much from erysipelas; but he had lately been quite well, though he could not explain how he had been cured. He gave his name as Salazar. We made him understand his present condition, and, as a consequence, all our annoyances ceased.

We afterwards made inquiries about this individual, and we were informed by a neighbor of ours, Donna Benedicta (now deceased), that just such a man with the same name, Salazar, had occupied the house in which we were then living, and had died a few months before of erysipelas.

FREDERICO PEREIRA, JR.

RIO DE JANEIRO, December 31, 1892.

Sr. Frederico's wife is now dead; but Donna Ephigenia de Oliveira affirms that the above narrative agrees entirely with her recollection of the occurrences. She heard the sounds; saw the phantasm afterwards described by Major Quadros, and was present at the sitting in which the name and manner of death of the former occupant of the house were given. Sr. Nascimento also corroborates this account of the sitting, and remembers well the exclamation that came through him resenting the description given by the clairvoyant. He had at first some doubts as to whether the name obtained were really Salazar; but of this Sr. Frederico Pereira is very positive.

On questioning Major Quadros and Sr. Kall as to their share in these proceedings, I found that they had forgotten in the multitude of their sittings that they were even present on the occasion.

Unfortunately, then, the principal interest of the above case which would consist in the proof that Salazar was really identified in the manner described, is lost through the weakness of the collateral evidence; and, if the narrative merits attention at all, it is because of the testimony of trustworthy witnesses to telekinetic phenomena. As in the preceding case of Sr. Augusto Pereira, the manifestations belong to a very automatic kind of intelligence; and if they are to be attributed to the agency of the dead, they may, perhaps, indicate the continued possession of certain energies; but at the same time they point

to a condition hardly more lucid than that of the supposed splitter of firewood.

In another case investigated by Sr. Wladimir Matta, not only were noises heard, but also lights were seen. The facts occurred in a country place. The deponent, Manoel Antunes de Oliveira, is a small planter, a man who has had but an elementary education, but who is considered to be sincere and reliable.

It is with pleasure that I now comply with your request and give you a written account of the strange occurrences that happened in the last house occupied by us—and which finally obliged us to move away from it. Before beginning, however, it will be well to point out that the greater part of these phenomena were separated from each other by intervals of some days' duration and that only exceptionally did they occur on following days—also that the house nearest to ours stood at a distance of at least 180 feet, and that all our neighbors were (honest) working people.

Positive as I am that the facts which I am about to relate did really occur, I can give my word of honor for the truth of my narrative; but, in attention to the desires of my family and friends, I beg that the names of the witnesses may not be published in Brazil.

On the 22d of January, 1890, my sister-in-law, M. F. S—, died leaving behind her five orphan children. Two months after her death the eldest boy L—, then seven years of age, saw one afternoon the form of a woman coming from behind a door that opened into a passage. It wore a light-colored dress, and its black hair fell loose behind. L— was frightened and ran to tell my sister A— and me what he had seen. We tried to convince him that he was suffering from an illusion; but he insisted that he had, indeed, seen the form; and it was found, when he repeated the story, that he did not vary in his statements. L—, it must be said, is a truthful child; and his description seemed to apply to his mother M—.

Four days later my sister A—, on passing through this doorway—the door itself being wide open and, therefore, flung back against the wall—heard a loud sound of voices that seemed to come from behind it. She was so frightened that it was difficult we could persuade her to remain that night in the house.

Another day in the early morning, as I was passing through the same apartment on my way to the kitchen, the door of a store-room, which was always kept locked, was seen, and heard, by me to move as if some one were pushing hard at it from the inside. I opened one of the windows to let in the daylight, and waited for the repetition of the phenomenon. For a time all was quiet; but on the arrival of my godson J—, a young man of twenty-five, the same movements were again heard and seen. As I had said nothing to him, he was startled and uttered an exclamation of surprise.

These occurrences having made us nervous, we all agreed, with the exception of my brother F—, to sleep in the same room. On the very next night, between 8 and 9 o'clock, as soon as we had lain down, we heard a sound like that of the beating of a drum which lasted several minutes. The drum seemed to be placed on the floor. On the following night this

was repeated; and when F— was called on to hear it, the sound redoubled in intensity. At a later hour blows were heard in the kitchen like those of the large pestle used for mashing rice and Indian corn.

On two separate nights doors seemed to be opened and shut inside the house; but when we went to see who it was doing this, everything was found in its usual order.

It must be remarked that our means would not allow us to keep servants; and, as for my brother F—, (the only one that slept away from us) his room was next to ours so that he could not have made the noises that we heard in other parts of the house.

Many blue-colored lights floated in the room where we slept. We had such manifestations on different nights and at different hours; but the greater number appeared in the early morning while it was yet dark. At first they were mere gleams that lit up the ceiling and walls. They could not be called flashes for they had a certain duration. Later on this diffused light was found to have a focus of intenser brightness in the centre—a fact that was observed by all of us. On one occasion I saw a small illuminated globe surrounded by the diffused light; but when I woke my sister to see it, it disappeared. On another, my cousin M. L. A—, who was passing the night at our house in order to witness some of these phenomena, saw, with me, a light go round two of the walls of the room at about the height of three feet from the floor, and disappear at the second corner. A third time, between 8 and 9 o'clock in the evening, after I had lain down, I saw three lights separated by intervals of more or less one and a half feet; but when I called the attention of my brother to this, he could see nothing. Some days after, however, one of these luminous foci with its surrounding gleam having risen against one of the walls, I again pointed it out to my brother, and this time he declared that he saw it. Nevertheless, when it passed to the opposite wall it disappeared from his sight, although to me it was still visible.

(To be Continued.)

MARGERY'S NEW YEAR'S MORNING.

AN INCIDENT FROM REAL LIFE.

BY MARY IRENE DYE.

It was near the close of a perfect October day that Margery sitting on the porch outside of the sick room of her mistress, heard the little call bell summoning her to the bedside of Mrs. Carleton. The trained nurse had been gone just one week, and since her departure, Margery had filled her place faithfully and acceptably. The baby girl was thriving under her loving care, but the frail, little mother was slowly drifting away to the "better country."

As Margery entered Mrs. Carleton said very quietly, "Sit down close by me child and listen carefully, I have something of great importance to say, and dare wait no longer;" when Margery was seated, she resumed, "I must soon go away—the family will not believe it—but I know; be quiet child;" the girl was weeping convulsively. "I cannot talk unless you are attentive and self-controlled." Her thin hand touched the bowed head soothingly and Margery was enabled to seem quiet while her heart beats were almost audible. "I called you, child, to give exact instructions regarding baby. You are to be her nurse, and to do for her as for your very own; my husband will carry out my wishes for the children. You have grown up in our family Margery, and we trust you fully," (how the dusky face glowed at these words). "Your mother takes your place in the kitchen, and you are to devote yourself wholly to our precious baby."

Then followed minute directions as to the methods she wished pursued by Margery regarding the little one's food, clothing, hours for sleep, for the daily airing, and many other items touching possible exigencies were impressed slowly and painfully, with frequent pauses, upon the mind of her faithful servant, closing with these somewhat remarkable words,

"and child, remember that I shall not go far away, the dear father and mother God does not take mothers so far from their little ones, but the mother-love can reach back helpfully always—remember this, and do not mourn when I am no longer within your sight."

"O, Misses. O, my dear Misses," moaned Margery. "There, poor child, try to be still—for my sake." The woman struggled with herself bravely. Mrs. Carleton spoke again more feebly, "Tell papa, when he comes from the postoffice, not to disturb me. I must try to sleep now; you can stay here if you wish, child," closing her eyes—for the last time it proved.

Tears rained down Margery's face as she watched the dying woman and noted how white and pinched the loved features had grown, and vividly rose the memory of the patient kindness shown to her through her earlier years by the dear mistress lying there so still awaiting the coming of the releasing angel!

A great dread swept over the woman's heart, though all unknowing how closely the shadow was creeping; the wondrous mystery called Death was appalling to this untutored being.

Slowly the time crept on to the watcher—who knew not the moment when the spirit left its house of clay.

Four years passed swiftly and Bessie was the little queen of the Carleton household; brother Harry and sisters Nell and Kate were devoted to the small ruler, and her father idolized the little daughter, who was her mother's likeness in miniature.

It was late in October, and Miss Jane Wilson's time for "doing up" the semi-annual family sewing at the Carleton's. She had not always been a seamstress, much of her life had been spent in what the world calls wider fields of helpfulness; she had served as nurse several years in a famous city hospital, when growing weary of the sight of suffering she took up the needle cheerfully—and to the comfort of her grateful patrons. Jane Wilson was a rarely beautiful woman notwithstanding her thirty-five summers. If she had suffered heartaches, no one was the wiser, for her face was full of the light of the spirit; her friends said it was like having a stream of sunshine come into the room, to see her face there on a cloudy day—happy woman, to have earned praise like that.

On the twenty-ninth day of October Miss Wilson had the house pretty much to herself, Mr. Carleton having taken the older children to the city on a shopping expedition, which the demands of the good seamstress necessitated, while Bessie helped her Mammy—so she always called her old nurse—keep house.

Miss Wilson enjoyed her cosy nook in the great bay window of the sewing-room which commanded a view of distant hills, where the sunlight glinting through the changing foliage of many grand old trees made a beautiful picture. The Carleton home, situated in the handsomest suburb of a southern city, was a peaceful resting place for one tired of the din and smoke of the great city. In this house no sewing was permitted before 9 o'clock in the morning or later than 5 in the afternoon, so Miss Wilson counted on the semi-yearly engagement here as a time of unusual comfort and restfulness. Raising her eyes for a glance at the beautiful hills, Miss Wilson saw Bessie with a small thin board running from the boys' workshop in the yard towards the kitchen where Margery was busily at work. "Come, little Bess, and try on your dress," called Miss Wilson, and then the shining needle flew in and out of the bright fabric, giving final touches to the small waist—"O Miss Wilson, did 'ou make it sing a purpoe?" said Bessie, delighted at the rhyming. "No dear, I didn't know it was going to jingle," Miss Wilson answered playfully. "Now you must keep very still indeed while I trim out the neck—careful, the scissors are pretty sharp—there, that will do for this time;" a few stitches in the shoulder seams and then came the final "trying on," Bessie amusing herself meanwhile with the scissors and the bright, strong cord by which they were held to Miss Wilson's waist. "They'd most cut this teeny board,

wouldn't they?" preparing to make the attempt when Miss Wilson hastily took them from her, saying "You don't want to spoil my nice new sewing dear?" "Course not—'scuse me," putting her up for a kiss.

"Pese make lots of wuffles on my dess like aister will 'ou?" "If you are the best girl in the world Bessie, there shall be five 'wuffles' on your gown now run and ask Margery to cut that board as you wish," Miss Wilson said, as the little girl started for the wide kitchen.

Margery had fulfilled to the uttermost, as far as was in her power, the wishes of Bessie's mother expressed that last day of her life. She was greatly beloved by the little girl, who was never quite so happy and contented as when in Margery's kitchen that indulgent woman rarely refusing to frolic with her, even when the routine work threatened to swallow her in consequence of the invasion; but to-day, when Bessie rushed in, exclaiming, "Mammy, my new gown is dest 'squisit—wanter see it now?" "Now, chile—Ise clarin up tings roun' hyar—yuh g'long and help Mis' Wilson," Bessie pouted, said coaxingly, "you'll fix this board anyway you reckon—its to make sumfin awful nice for you, Mammy," adding as a clincher, "Miss Wilson said you'd do it." "Laws honey, but Ise powerful busy—but neber mind, dat won't take long no how," complying with the child's request, then giving her a ride on her shoulder twice or thrice about the room—always a great treat to Bessie, Margery tossed her into a large rocker by the window saying, "clar dis yer foolin' mus' be stopped."

Near by stood the great iron kettle which had been removed from the fire a moment before Bessie came into the room. Stealing up behind Margery, she grasped the woman's rough woolen gown, firmly determined to have the romp renewed, but time was pressing and Margery said rather peremptorily, shaking off the clinging fingers, "Don' you bodder me no m' dis time chile, Ise"—that instant a wild cry rang through the house, and a great plash told the awful story. Bessie had lost her balance as her fingers were loosed from the heavy fabric, and fell over into the kettle at her side. Another second and Margery had the poor little child in her arms running towards the sewing-room—shrieking for help like a mad woman. Miss Wilson comprehended at a glance. "Place her here on this work table." A moment more and she was cutting the clothing from the screaming child with a swiftness and deftness that poor Margery remembered afterward. "Go for the doctor next door."

"There is no hope, nothing can save her, poor little darling." Margery heard the doctor's words, and fell like one dead beside the table.

Miss Wilson's drill and experience as a hospital nurse proved an inestimable blessing in this emergency. The doctor administered opiates and Bessie seemed to be unconscious, till at the very last. We cannot dwell upon the heart-rending scene that followed the return of the stricken family from their excursion to the city laden with pretty gifts for their beloved Bessie; enough that midnight brought release to the little one, who knew them all for a brief moment—giving poor tortured Margery crouching by the bedside a smile, beaming with loving kindness.

Very tenderly they laid all that was mortal of the darling beside her mother's grave, and the slow days crept away; by and by the darkness in the shadowed home grew less, and the family resumed its large measure its wonted routine, but poor Margery's heart was buried in Bessie's grave. The woman was never seen to smile after the child's death! She asked and obtained permission to take Bessie's everyday gowns and the playthings once in daily use, her own room, where they were placed in an old-fashioned leather covered trunk that stood at the foot of her bed. Bessie called it her "sofa" when playing keep house, (the brown hair and the brass nails in the trunk assisting the pleasant delusion). Margery's large back chamber always being the theatre for all the childish plays; her unfailing patience with the "muss" and confusion the young folks made

her private domain was a source of wonderment and admiration to the adults of the family.

In this room, sacred to the memory of her darling's happy days, this lonely woman shut herself away from all, and could scarcely be induced to remain for an hour, excepting at the time she visited Bessie's grave, where on fine days she spent hours and hours prone upon the earth, her head resting on the small mound under the great willow.

Miss Wilson gave the family what time could be spared from her other duties—they turned to her constantly, feeling that she was bound to them through those hours of suffering by ties that could never be broken. As she was about to return one night to her home, (she lived with an old couple, who had been life-long friends of her parents,) Mr. Carleton said to her, "Miss Wilson, I want to go abroad," adding after a pause, brokenly, "the strain is too heavy here, I have tried to overcome this deadly depression. It may seem cowardly to you, a strong-souled woman, but it's the truth; if you will come here and take charge of—everything—I can go—will you add this to your many kindnesses to me and mine?" Miss Wilson swept him with a searching glance, and after a slight pause—said kindly—"I must consider a little—it involves a good deal of responsibility—but I will give you my answer in the morning."

One week from that day Mr. Carleton sailed for Europe, and Miss Wilson and her small belongings were removed to the sunny front room up stairs in the Carleton home.

Next morning Miss Wilson asked Harry—nominal head of the family in his father's absence—"Who was it that I heard walking last night—nearly all night I should think—was any one ill?"

Harry's face clouded. "We supposed you knew—strange that no one has told you how Margery walks at night—pacing to and fro nearly all night long—it is dreadful that the poor soul cannot be convinced that she is in no sense responsible for that frightful accident; you remember her agony at the time, but she keeps away from you now, because your presence more than that of any being, brings back that that awful day—besides," added the boy, "she fancies that you blame her."

Miss Wilson's eyes were full—as she started for Margery's room. "She shall not think that another moment, poor soul."

Seated upon the floor before the old hair trunk was the half-crazed woman, rocking her body back and forth and "making moans." She had grown very thin, and in her eyes was an expression pitiful to see. "Don't Misses, I can't bear it," she said tremulously, evidently expecting remonstrance or rebuke from her visitor, but this wise friend only placed an arm around her, and drew the throbbing head to a resting place on her shoulder—stroking it gently for a time, then came words tender and sweet, breathed rather than spoken, carrying healing balm to the wounded soul.

"Bessie loved you dearly, and her love helped you every day; let me love you for her, won't you Margery? She will know it there, if I can comfort you so. It grieves her to see you in these depths of misery, can't you try to look up, for Bessie's sake I ask it of you, dear."

Margery was weeping now, and the tears were bringing relief; she was persuaded to go to her bed and was soon sleeping. Miss Wilson darkened the room and left her to the hard won repose.

The woman was cared for tenderly by all of the household, and every effort made to divert her mind from the sad past, but all was vain—the hurt was mortal. She was dying of a broken heart; at night she paced her room slowly, resting by the window at intervals, her face upturned to the stars "where her baby had gone."

Returning late one night from the bedside of a sick friend, Miss Wilson observed that all was silent within Margery's room; opening the door noiselessly, she saw the woman leaning against the window sill, her wan face raised toward the sky, while upon it shone a radiance not of the earth. She was speak-

ing slowly and very softly. "I've comin' right soon, now, honey. I know dat true, chile, cause I've seen dem shinin' angels and I hear de glory songs eb'ry night. Yo' keep close by de golden gate, baby. I mus' hav yo' fustest, my darlin'."

Miss Wilson withdrew gently. "She does not need me. She is in the care of those who can see more clearly than I."

Margery failed rapidly after this; her morning's nap—to facilitate which the house was kept quiet as possible till nearly noon—grew shorter and shorter day by day, she partook but slightly of food and remained almost constantly in her own room. So the days passed till the new year came, ushered in by the brightest sunshine making radiant the beautiful world.

Each member of the household came to the breakfast table determined not to allow the memory of their loss since last New Year's day to shadow painfully these bright morning hours. Ah! these anniversary days are many times the saddest of the year!

Harry waited upon the table with great dignity, and aided by Miss Wilson and his young sisters the meal passed pleasantly. At its close Harry took a bulky letter from his pocket. "The best comes last—a New Year's letter from dear Papa. He is ever so much better and writes quite cheerfully. Come into the drawing-room and I will read it aloud."

Margery failed to make her appearance in due season and Miss Wilson grew uneasy, but she reasoned her fears away. Margery had certainly seemed a little better the day previous, showing some interest in plans for the morrow—wondering where "Marse Carleton would eat his New Year's dinner"—then she remembered with a pang the last words Margery had said after the goodnight at the foot of the stairs: "O, Missus, 'pears like I mus' have my baby dis New Ye's! 'Las time she was up at de break of day, an' pullin' my eyes open wid her little fingers an' a sayin, 'wake up quick Mammy an' lets tell 'em 'appy New Ye's.'"

Was she sleeping, or had her spirit found its new home? Bessie's picture was clasped close to that faithful heart, and the face on the pillow was placid as that of a sleeping child.

From her who knelt by that still figure rose silent thanksgiving to Him who freed this suffering one and restored her so early to the one love of her barren life.

Did little Bessie come with the angel who wakened Margery at the dawn of the New Year to the everlasting morning?

MATTER AND SPIRIT.

By JUDGE A. N. WATERMAN.

In THE JOURNAL of June 16th, W. Ramsay says: "Some of us take the view that what we call matter is merely one of the factors of energy; and regard it as conceivable that if kinetic energy could be converted wholly into radiant energy, the matter would cease to exist."

It is a philosophical axiom that matter is indestructible. Is either the creation or the destruction of matter conceivable? Can motion, that is a traveling in space, be conceived of except in connection with a conception of matter? It is quite true that we do not understand the constitution of matter, and it may be that the forms it assumes, or rather to our senses, seems to assume, may be dependent upon the various movements it undergoes, but when we speak of motion we mean a movement of matter, and we are unable to conceive of the movement of nothing, of that which does not exist."

Nor are we able to conceive of mind or spirit as totally disassociated from matter, or of a spirit manifesting itself or influencing other spirits except through the agency of matter. We understand as little of the ultimate nature of spirit, as we do of the ultimate constitution of matter, force or energy. We know that we are; that we have impressions, thoughts; that apparently what we call matter and force im-

press us. We give to these various names to indicate the different phases of the impressions we receive. The thing which receives impressions and thinks about them we call mind, soul, spirit, consciousness; this is what we are; this, so far as we can perceive, receives impressions, thinks, labors, acts only through the agency of matter, and we are unable to conceive of a spirit existing somewhere, floating or stationary in space, without having matter as a contentment, body, machine through which it operates.

The quality of this matter is a thing about which we have not necessarily any conception; it may be uninfluenced, impervious to heat or cold, unmoved by gravitation, capable of penetrating all substance of which our senses take note, but matter is in all our thinking an inevitable accompaniment of thought, energy, motion.

REASON.

By O. W. UPTON.

Processes of reasoning are as numerous as unlimited variety can make them. Happily, conclusions and decisions do not conclude or decide, otherwise we should be at the end of all things in high horse order. It is the fate of the finite mind to be led into greater difficulties by overcoming minor ones. Advances are secured and accomplishments gained in all avenues of adventure and in almost every line of thought, and yet, the most delectable is beyond. Because we cannot know all things is possibly the reason why we do not know more. The reason that reason is not always reasonable, lies in the fact that selfish views prompt the logic. Because one reasons falsely is no proof that his efforts are coming to naught. Columbus reasoned that by sailing westward he would find a shorter route to India, and from this came his discovery of America. Bacon reasoned that by induction and experiment the God of the Bible would be established, but this idea is really the foundation of modern philosophy, which teaches that man and God have never as yet shaken hands on a common footing.

Reason acts upon the mind precisely the same as sensations on the body, in each it is the acute and the massive. The acute in sensation may be illustrated by the insertion of a pin into the arm; here is seen actual cause and probable effect instantaneously; while the massive is shown in the swallowing of a drink of whisky, the result of which is extremely specious and tentative; the cause might be the silver mine which produced the silver that made the ten cents which bought the liquor, or the distiller who fermented the contents of the mash tub, or perhaps the innocent farmer who raised the corn, or it may be the man himself was the cause itself. It would seem almost as if this simple matter was as unintelligible and undeterminate as the unknowable first cause.

The acute in reasoning is exemplified in the writings of Thomas Paine, while the massive, belongs with those of Edmund Burke. Paine insisted on a reason for every act of every individual and all the acts of all humanity, and he was indomitable wherever the acute process would apply, but when he brought it to bear on the massive, the emotional reader invariably feels, that though he reaches a conclusion, it is not always the most satisfactory.

Burke met the issue in the massive by evading it. He said, in substance, that the reason why one man should work all day long in the north of England down in a coal mine, and another ride in his carriage all the day in Rotten Row, should not be inquired into; and again, concerning religion, it should be accepted and any investigation was not to be thought of.

Truth is a strange bulb and lies wherever one happens to find it; sometimes in frigid reason and again in torrid emotion, and then too it smolders partly in one and partly in the other.

Some attribute the cause of the present financial condition to machinery, others, to the bankers, others again to silver, but in lieu of anything certain, the place to put the blame is on man. How can any-

thing but imperfections obtain from so imperfect a being?

The newspapers wrestled with the anarchist question in every style from half-Nelson to whole idiot, but they were unable to reach a definite and abiding standpoint for the simple reason that all truth and all the right was concentrated neither on one side nor on the other; and this quandary was met and quieted, on the time-worn basis, that "Might makes right." The reasoner of to-day is prone to float on one sea and fish in another. But suppose he "gets a bite?" His first impulse is to "pull" and with what result? Simply that his victim goes down deeper into its home, whereas if he had confined himself to his own waters, there would have been reasonable hope of bringing something to the surface.

EFFECTS OF WRONG-DOING.

BY J. R. TALLMADGE.

"Pharos," in his automatic writing by the hand of Mrs. Underwood, gives evidence of remarkable wisdom in some of his replies to questions, intimating that we can know but little of real truth with the shackles of matter upon us. In one instance evading a reply to the theory of reincarnation, suggesting that the perceptions of the medium must be farther unfolded before he could give with any measure of exactness the real truth upon that subject; (which, by the way, has no doubt a truth beneath the theory, but the how and whereof probably has not with much accuracy become imaged in the minds of any). Such caution we all might wisely imitate in our assertions of truth. In that spirit I will attempt to add to some considerations in a communication by "Tireness" in THE JOURNAL of May 18th upon the effects of wrong doing in this life carried over to the future state. My own observations upon that subject made for the last forty-two years in the inter-communication between two modes of life, convince me that after entering the other state and casting about for active occupation—activity, occupation, being indispensable to every human soul—the first thing they observe is they must pay up to the last farthing, measuring disciplinary methods of growth by material symbols. Says a writer: "God makes things make themselves."

Our acts of injustice, wrong-doing as we term it, proceed from our state, and become the whip, the master, the disciplinarian that eliminates that state, turning the spirit from the obtuseness of selfishness, and allowing it to see that the only permanent good that can come to the soul is to live and work in the universal, outside of self, for the good of all. Or as action and reaction is the paramount law to produce manifestation, true with the human soul as elsewhere, it is under the reactionary process, while the wrong-doing was the action, departure from justice, poise—really ignorance. For it must be each does as well as he can—not as well as he might, but as well as he can with the outlook his experiences, either here and now, or sometime, somewhere—have furnished him.

The truly exalted "great souls" doubtless come to earth purely on missions of benevolence, while the class of spirits referred to are doing penance by righting the wrongs or setting agencies in operation to accomplish it, or in ways and means possible, to make amends for the wrongs committed. This makes man his own savior through his experiences—yes, sins—for through them he gains his understanding.

Nature is a sleepless jailor and only slides the bars for exit when the "uttermost farthing" has been paid. She allows no escape that she may make the most of us. We are held to our task of purification. A number of psychic experiences in part led me to this conclusion.

A lawyer—a professing Christian—a man of good habits, but one who had made the usual mistake of thinking mankind was simply game to be captured, some forty-five years ago took from my brother and myself a farm, through tricks in the law. About ten years since he died; two years ago he appeared to me in vision, handing me a roll of money, saying:

"This belongs to you." He was dressed in a new suit of coarse clothes—new and clean—could not yet put on the fine clothes. He had aided me or another to the full value represented by the material symbol.

A man with whom I was in business while living did not quite the straight thing with me. Through one of the best psychics I have known, he was alluding to this matter, calling me by my nickname and used a most characteristic expression: "The ax cuts clean." I am conscious he has aided me materially by impellings, with-holdings and impressions.

My wife's father, a most lovely old gentleman, never having been sick a day in his life, temperate, just, full of good-will, in body and soul as pure seemingly as an angel, died at the age of 82. All material cares as to family were passed and his "purgatory" (Karma Loca) state seemed brief in time; he had comparatively no wrongs to right; he passed on.

A distinguished member of the United States Senate—a contemporary of Webster, Calhoun and Clay—I was permitted to see in vision in response to that wish some year or so after his death. He looked himself at the age of about 37; hale, hearty, ruddy complexion, full of vigor. Thirty years later, in connection with the righting of a great wrong perpetrated upon his daughter, I saw him again. The marvel, the wonder of that face in its character, its power, its presence, was a revelation to behold! To follow out the manifestations that led to justice shows how we are often intensified, knowing may-be not the cause. The husband of this daughter had passed over where he must foot up his accounts; one of which was to get a paper on file fastening a stain upon the character of his former wife that in the eyes of the world is erasable, destroyed. This paper was a forgery upon which he could get a permit from the bishop to marry again; probably presuming it would not become publicly known, and at a future time he could get possession of it; but not long after its filing he passed over. In less than two months after the paper was destroyed the bishop died. Had the record passed into other hands justice to the lady could have scarcely been reached. It was thus fore-known that the bishop too would go to his reward. We can imagine the unrest of this man with that paper on file and of his calling to his aid a powerful mind and will to secure its destruction.

It is often of more importance to the denizens of spirit life to come into conscious communication with the yet embodied than to those still in earth form, not alone earth attraction holding them, but they may thereby hasten their release from the effects of wrong-doing. They have no longer the instrument—the body—to relate themselves to earthly affairs, to use their energies, and are so, to express it, without occupation; upon seeking one they find they must go back to the broad, straight road of justice; like one returning upon some by-road to the well macadamised highway. If one has been merciless, mercilessly does the law remind him and he learns the sweetness of the merciful. It is to-night that we are more especially punished in the other life. This is one way of stating it, but not the expression of a philosopher; with him it is rather the method of progress, the way of conjoining with the "over-soul." To philosophic thinking, use is the highest law—if one law is paramount to another, so sin, evil, is the method of learning the good.

Some may recall an interesting illustration of the progress of the soul in its settlement of accounts, in the relation by A. J. Davis of one of his psychic experiences or perceptions, where a boy lost his life in swimming the river Seine, being pursued by officers to arrest him for stealing a purse of jewels. In his after life he was compelled, or impelled each day to go to a kind of museum of curiosities to look at this purse of jewels and contemplate the wrong; until at length some wise one pointed him to some work of assistance he could be to another; and thus his occupation and progress began.

Through automatic writing from one who had before death refused to fulfill a five thousand dollar obligation of honor, causing much disappointment to

the party expecting payment, most unexpected came the words, "I come to say but one word to give." He could thereafter go forward with hope and a certain amount of relief. Thus the favorable opportunity to adjust wrongs done here in another is in this life. Out of a semi-perception of this truth has grown its exaggeration in the common dogma of repentance possible on earth only.

Of course these views do not by any means cover all the facts or factors that enter into the spiritual progress. Confusion in our perception of truth often occur by exalting a truth to undue prominence, instead of making it one factor out of many in the relation of things, and our perceptions only partial instead of complete.

PUBLIC SCHOOL INSTRUCTION.

From Mr. Bonney we have received the following letter which is characterized by a very fair and liberal spirit:

DEAR MR. UNDERWOOD: Please accept my thanks for your kindness in sending me a marked copy of THE RELIGIO-PHILOSOPHICAL JOURNAL, with your comments on the memorial presented by the Chicago Woman's Educational Society to the Mayor, in relation to moral and religious instruction in the public schools.

Endeavoring to put myself in your place, I think I appreciate the force of the views you express; and I am very sure that a frank and friendly discussion of the matter among those who entertain different views in relation to it, will, if properly continued, finally result in some just and satisfactory solution of the immensely important problem of character building in the public schools. There are thousands of children growing up in our midst without any instruction in the fundamental principles of right conduct, and unless provision shall be made for imparting such instruction in the public schools, these children will reach manhood and womanhood without receiving it at all. To train a child to distinguish between good and evil, right and wrong, is surely not less important than to instruct him in any branch of merely intellectual attainment.

My attention has recently been called to what seems to me a very admirable treatise on the moral instruction of children, by Dr. Felix Adler, with an introduction by Dr. William T. Harris, Commissioner of Education. If nothing more satisfactory can be done, I would be glad to see the course of moral instruction recommended by Dr. Adler adopted and put in operation in our public schools. As I have recently written to another friend, with me the main thing is to secure in the best practicable manner, the instruction of the children in our public schools in the fundamental principles of a righteous life; and I want to accomplish this result, not by doing violence to the consciences of others, but in the spirit of a just and generous compliance with the golden rule.

Trusting that a satisfactory adjustment of the important matter under consideration will finally be reached, and thanking you for your uniform courtesy,

Very sincerely yours,

CHARLES C. BONNEY.

ANOTHER SEANCE AT ROME.

Psychische Studien recently contained an article translated from Lux by Countess Mainardi. We give it to the readers of THE JOURNAL translated into English:

Bertuccio Scammacca, Consul of Uruguay and Portugal in Catania, had a dear daughter seven years old. His wife and the servant girl had both dreamed the same night of the death of the little child, and the next day Bertuccio himself heard plainly a voice which whispered to him: "There remains nothing but to strew flowers on the grave of your Graciella." Soon afterwards she fell sick and in a few days died tore her from the arms of the despairing parents.

The poor father was reminded of the dream of the mysterious voice which had foretold his misfortune. He was not a spiritist, but had heard much

talk of the new wonderful science. An irresistible longing for light took possession of his soul. In the hope of again seeing his loved daughter, the despairing father wrote Leymarie, director of *La Revue Spirite*, in Paris, that he would like very much to take a journey to Paris from Sicily, if he should receive the assurance that he would there find that he could, with the assistance of a capable medium, call up the spirit of his Graziella. Leymarie replied that Rome would furnish him the desired opportunity, and sent him a letter of introduction to Hoffman, the director of The Academy of Psychic Studies at Rome. Having arrived there Bertuccio was received in the kindest manner by Hoffman and invited to a séance the following evening. After an unsuccessful one he was invited to a second. Four mediums were present: Cecchini, Magni, Boella and de Giacomo. The spirits "Allan" and "Herz" announced through typologic raps the presence of his daughter Graziella, and that she was by the side of her father. Two little hands developed out a shining circle and stroked the cheeks of the weeping father. "Graziella, my child," stammered Bertuccio in his deep sorrow, "Give me a certain proof that you are my precious little daughter!" Hoffman asked her to write something to her father, for example on his cuff or shirt collar. This was done at once, and when the light was brought, Bertuccio recognized the handwriting of the little one in these words: "I love you so much—be happy—I pray for you," on his cuff and on his shirt collar. Yet this did not satisfy him, he required new proof. Then he felt a completely formed child's hand, which undid his coat and unbuttoned his vest, in order to grasp a locket containing Graziella's hair. Beside himself for emotion and joy he kissed the little hand and received at the same time the most striking proof of her presence. He felt two fingers pressed upon his eyes, a sportive action which the child in her lifetime was accustomed to repeat often with these words, "Now I make you blind!" Twelve persons were present at this séance, not a dry eye was to be found; all were deeply moved.

On the next day Bertuccio sent the shirt-collar and his cuffs home to his wife, who at once telegraphed back: "Bring me to Rome—handwriting compared with the writing of Graziella in her copybooks and recognized."

Bertuccio immediately left Rome to bring his wife there; however, he asked his Graziella in a last séance whether she had seen his three quite small children which he had lost several years before. "Oh yes," was the reply, "they are always with me," and immediately appeared eight little hands, clear and shining, which hovered about the father. After the departure of Bertuccio Scammacca it was not quiet at The Academy, and many strange phenomena took place during his absence. Fifteen respectable persons were present at a séance, in which three mediums, Ruggiero, Boella and Cecchini, one after the other were raised into the air, and then all three together and remained some time, just below the ceiling. They wrote on the ceiling the day and hour of their levitation and subscribed their names. Meanwhile Bertuccio and his wife had returned to Rome and the interesting phenomena of the preceding séance were repeated. A materialization of the little Graziella was accomplished. About fifteen persons formed the circle; the red lamp was extinguished. After five minutes all noticed a bright strip on the table; then it was formed into a shining pillar of mist out of which came the beautiful form of Graziella surrounded by a white wreath. She kissed and embraced her father and mother; then placed herself on their laps; then went to her aunt, a lady who had come from Catania to again see her niece. Thus she remained several minutes visible to all, plunged her hands into the prepared paraffine and sprinkled drops of water on her loved ones there. With the self-illuminated apparition of Graziella it became bright in the room throughout; she wore a glistening cross on her forehead. Cecchini was at the same time elevated into the air; then Madame Bertuccio Scammacca seized the hand of her daughter

and begged her so earnestly to be elevated with her that she was gratified and all three were elevated to the ceiling; the mother was slowly and carefully let down upon the table in a kneeling posture. The mediums were exhausted and groaned. Graziella kissed the hands of her parents, placed herself beside the mediums Cecchini and Boella and finally vanished into mist as she had come out of it.

THE INDIAN BELIEF IN SPIRIT AGENCY.

Clarence E. Edwards, writing in regard to the North American Indians, says that they firmly believe in spirit existence and spirit communication; that the sky is peopled with the spirits of those that have died and that these people live in a land where eternal joy awaits him who has done his full duty in this world. There is no hell in the Indian belief, except in so far as the fact of his being debarred from the blessings that come to the good Indian after he passes into the other life may constitute a hell. The Indian believes that the pleasure after death comes only to those who have done their full duty on earth. Were it not for this perfect belief in life beyond the grave resultant upon fulfillment of duty here the spirit world would be filled with suicides, but the Indian who takes his own life must expiate his crime in deepest sorrow and be shut out from the joys of an abode with the blessed spirits. The absence of suicide among Indians has often been commented upon by soldiers and plainsmen, but the reason is apparent when we reach the centre of their belief. The intermediary between the Indian and the spirits is the man known among the whites as the "medicine man," but who is known among the Indians as the "meda." The meda is not a priest of a cult or religion, but is simply the man through whom communications pass between the seen and unseen worlds.

These medas have a great influence over the tribes to which they belong, and while they have none of the powers of a chief, they rule as being the voice of the higher powers, and where the meda has shown good work he is obeyed implicitly as if he were the absolute ruler. There are certain places that are held as being especially the abode of "Those Above," and at stated intervals the entire tribe makes a migration to the vicinity of the sacred spot and waits while the medas enter into the forbidden districts and, in some instances, remain for weeks secluded while they commune with the higher powers. Certain portions of the Black Hills were so regarded and the Bad Lands of Dakota hold several such localities. The Utes, of Colorado, had such a spot in the high plateau near the head of the Grand Canon, which was held in such reverence that should the medas even now advise them to go there, the entire tribe would suffer annihilation before it would be driven back.

ROBERT BREMNER, of Westville, Conn., a young farmer about twenty-five years old, of German descent, is an object of much attention at present, owing to an experience which he claims to have had and in consequence of which he has joined the Methodist church where he lives. He declares that he has seen and talked with the spirits of his dead father, and other relatives and has followed them into the other world where he has held long interviews with them. One day when sitting in a rocking chair, according to an account published in the *New Haven Register*, his mother occupying another seat in the room near him, he thought he heard a voice which he recognized as that of his father who had been dead four years. He listened sharply and again heard the same voice. He said nothing, but listened again, and the same voice, unmistakably that of his father, was heard speaking to him words of advice, and telling him to repent of his wrong doing, (he was rather a wild young man) and be converted. Bremner said nothing but he was terribly frightened. He thought he was in a trance. After having conversed for some minutes, Bremner says that he was asked to accompany the spirit of his father to the other world, which he did. He says it was a sight of great

magnificence, and he saw relatives who had departed many years ago. He claims to have conversed with all of them and was in conversation with an uncle who had died in Scotland when the spirit suddenly took its flight. The vision then disappeared, and young Bremner found himself beside his mother to whom he related all that he had seen and heard. At first the members of the family were inclined to discredit the story of the younger brother. It seems that the Bremners had not known of the death of the relative in Scotland, and believing that he was still living caused them to doubt still more the story of the young man. A few days after, however, a letter was received from relatives of the uncle in Scotland, bringing the news of his death. The family then began to believe that all that the young man had said was true, and he was questioned more closely regarding what transpired. When he told his mother about a passage in the Scriptures of which the spirit of his father had told him, Mrs. Bremner opened her eyes wider than ever. It was a passage which had been used at the marriage ceremony, and which Mrs. Bremner well remembered. Young Bremner repeated it; the mother became convinced. Bremner goes to church regularly and people who know him say that "there is not a young man of as model life in Westville." Bremner appears intelligent and in his conversation does not talk like one mentally unbalanced. He has been examined by a physician who declared him to be of sound mind. Narratives like this should, of course, be received with extreme caution, but the main facts, once they have been verified have a psychological interest which makes them worthy of being recorded.

THE Brotherhood of Man, to the majority of people, means, believe as I do about all things and you shall be my brothers. The orthodox Christian says: "Believe in Jesus and that he died to save you, and you shall be my brother." The politician says: "Believe in my party, and you shall be my brother." The Prohibitionist says: "Believe in abolishing the liquor traffic, and you shall be my brother;" and so on through all the varied beliefs of man, each believes in the Brotherhood of Man only so far as people accept his special belief. For men to be on the right road to establish the Brotherhood, they must be unbiased and unprejudiced and be open to see and accept truth wherever it exists, and it exists in all things; for nothing could stand for a day without some kernel of truth to sustain and hold together the error. Until all men and women come together, of all kinds of belief and non-belief, and are willing to learn truths of each other and blend them, as the various flowers of the garden, into a glorious bouquet of truth, the Brotherhood of Man must remain the dream of the seer and the poet, not yet come to external realization.—Lucy A. Mallory, in *The World's Advance Thought*.

THE main wants of to-day are simplicity of living and soberness of thinking—trustfulness of spirit and reverence of mind—a fuller development of the whole self, and not of æsthetic culture or physical comfort only—useful work unspoiled by sordid hankerings, and readiness to live on a shilling a day if that must be. Where these helps to a manly or womanly life are present, and where they build up a patient and kindly personality, there will be little to fear in relation to that sorrowful desertion of life and duty by those whose very sensitiveness to the world's sorrows mark them out as best fitted to pity, guide, and save.—Light.

PROFESSOR DOLBEAR, in his revised and enlarged edition of "Matter, Ether and Motion," which has just been issued by Lee & Shepard, has a chapter on "Implications of Physical Phenomena," in which he says: "This paper is not to be understood as implying that there is no relation between the living and the dead, for the writer does not believe that doctrine; instead of that he thinks we are very near to a discovery of a physical basis for immortality that will transform most all our own thinking."

INDEPENDENCE DAY.

On the second of July, one hundred and eighteen years ago the Continental Congress voted to sever the tie which bound the thirteen colonies to the mother country. On the day following John Adams wrote to his wife, "But the day is past. The second of July, 1776, will be the most memorable epoch in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance by solemn acts of devotion to Almighty God. It ought to be solemnized with pomp and parade, with shows, games, sports, guns, bells, bonfires and illuminations from one end of the continent to the other, from the time forward forever more.

Two days later the Continental Congress ordered that the Declaration of Independence should be engrossed upon parchment preparatory to signing; and four days later this great proclamation of the natural rights of man electrified the world. Then were laid the foundations of a free commonwealth on the equality of all men with respect to their natural rights. The Constitution which was afterwards framed with wisdom and sagacity was ordained and established in the name of "the people of the United States." The world had been ruled by kings and priests; the founders of this Republic recognized the sovereignty of the people. Everywhere church and state had been conjoined. The principle of the separation of church and state was made the cornerstone of this nation. The Constitution of the United States was made purely secular. It is difficult for us at this day to fully understand how far in advance of their age were those who established this Republic.

The nation, when it started, had but 3,000,000 inhabitants. It now has nearly 70,000,000. In a thousand industrial pursuits, in the mechanical arts, in useful inventions, in the application of science to life, America, although but a youth, is leading the old European nations. The political institutions of this country are susceptible of improvement, but they are even now referred to by liberty-loving patriots of the despotic countries of Europe as hopeful illustrations and prophecies of what their people shall some day enjoy. Ecclesiasticism, which has, more than mountains and seas, divided mankind and served as an obstacle to its solidarity in the Old World, is here shorn of its strength largely by the national spirit which is getting control and which even the enormous immigration pouring in annually from priest-ridden countries of Europe is powerless to destroy or overcome.

The literature of America, if not equal to that of some of the old countries, is full of the spirit of progress and is bright, vigorous, and unique in thought and style. In fact this literature, now in a formative process, is rapidly developing into a distinctively national literature, stamped with the characteristics of the American mind and heart.

Our composite population is sure to favor and to produce a cosmopolitan spirit; the ambition and energy which from the days of the Pilgrims have sought relief in this free land, are manifest in every province of American thought and activity; the freedom which the kings and priests of the Old World could not crush, is exhibiting itself here in the general life of the people sometimes it is true in erraticisms and extremes which are unavoidable during rapid intellectual social evolution; the exercise of the right of private judgment and spiritual freedom has given rise to many sects and many religious beliefs, but underlying them all is that implied right of protest which is sure to divest religious thought of its extravagances and to result in broad and rational views.

America, with its vast extent of territory, its unequalled resources, with its traditions of freedom, its public schools, its wonderful energy, its security from the liability of entanglement with the nations of Europe, which at this moment, armed to the teeth are watching one another with jealous fear, is likely to become, with age, the greatest nation of the modern world. It is "manifest destiny" clearly indicated

by the logic of events, and foreseen by European thinkers and statesmen who have visited this country and contemplated the probabilities respecting our future. The American can justly feel patriotic pride in the progress and prosperity of his country and contemplate with hopeful confidence the future of the American people, if they are but true to themselves. The encouragement of a national feeling and the development of American sentiments will the most effectually give to the American people that solidarity which is necessary to make a great nation strong and secure an immunity from dangers within as well as from dangers without.

But we should not blind our eyes to the dark side of American life. The increasing influence of powerful combinations of men of wealth against the rights and interest of the people, the facility with which they secure legislation in furtherance of their schemes, and the growing tendency to make wealth the standard of social distinction are reasons for grave apprehensions. "An evil day is approaching" says Draper when it becomes recognized in a community that the only standard of social distinction is wealth. That day in Rome was soon followed by corruption, terrorism and national decay. The government of our great cities is largely in the hands of corrupt men, supported by and often in league with the lowest classes. A vast amount of ignorance and superstition is annually imported by those who want to increase their profits by employing the cheapest labor. Crime is on the increase. At the present time vast numbers are out of employment and many are on the verge of starvation, though there is abundance of food in the land. There is a strong conviction among the mass of wage-workers that there is no equitable distribution of the products of industry and that the burdens of taxation fall unequally on the lower classes. Facts like these cannot be ignored. They should serve to arouse the spirit of justice and patriotism in the country, with a determination to overcome the evils which threaten us and to solve the social and industrial problems which confront us.

AGE IN THE SPIRITUAL WORLD.

In disputing the question of man's continued existence after the dissolution of the body, one of the standard arguments against such continuity and consequent recognition of friends in the beyond, is based on the facts of age, and successive generations. Used as we are through our earthly experience to the different stages through which we pass here, childhood, youth, manhood and womanhood, and the gradual decline of physical energy culminating in old age and death, it is natural for us to carry on the analogy into such future life as we can conceive of, and we think of the babe called away in life's first dawning hours, the prattling boy or girl, the youth or maiden, the venerable grandsire and worn-out grandmother as still retaining in the spirit-world the same physical aspects as the bodies in which their spirits were encased previous to the moment of their departure. Otherwise, the question is asked, how are we to recognize our own friends when we reach their state? Or, if spiritually progressed and changed, how can there be any joy in recognition? and indeed, will they, thus changed, be really the same ones whom we so loved, and lost, and mourned and longed for while we were in the body?

Every grandmother and great-grandmother who has passed from earth had herself a mother whom she longed to meet in the Spirit-world, and loved as she loved the daughters, sons and grand-children left behind. What confusion of identities, "relations, and ages, say the doubters, must then arise in such cases of spirit recognition, and reasoning from earthly premises they say spiritual life is improbable, if not impossible, and think they have brought forward a strong argument against it.

Let us consider the question a little. What are the means and methods by which we recognize our friends on earth? When we see them in our homes,

meet them momentarily on the street, or when they return after long absence, or we have been separated from them for longer or shorter periods while they were "growing up?" Primarily by their physical characteristics which our eyes detect rapidly, in spite of the general like characteristics common to humanity and the race, every individual has a marked physical variation from all others, in form or features. Even when the child or youth has developed in size or expression, the personal characteristics still remain, so that recognition is unimpaired.

But deeper and more strongly asserted than physical stamps of individuality are the spiritual characteristics which set apart each individual soul, and it is by these we recognize one person from another, somewhat similar one, more than by physical difference. A human being may by disease or accident become so changed in outward appearance as to be unrecognizable by his dearest friend, but if his mind remains the same, his spiritual characteristics would clearly reveal his identity to the least observant.

And is it not the intellectual and spiritual qualities rather than the merely physical which draw us to our loved ones and endear them to us? Is it the spirit within the body that we love rather than the body itself? Is not the body beloved because of the quality of the spirit which inhabits it for a time? We may admire the house in which a friend lives, and which bears evidence of his presence, purity, wealth and tastes, but if he moves from one abode to another, we recognize him through these signs clearly in the new habitation as in the old, and transfer our liking quickly from the old home to the new, for our friend is still the same wherever he abides, and our love still follows and recognizes him. It is then the spirit of man which we care for.

But spirit should not in higher spheres take on the bodily characteristics of age. That is but a material attribute. We shall be drawn as strongly to a soul that we loved whether that soul developed in us as a grand-parent full of years, or as a little prattler taken out of our arms to grow to large knowledge on a more advanced plane, and our spirit will recognize each other void of physical outer likeness, by the individual spirit character.

Man's intuitions have ever been protesting against the presumption of age as a possibility in spirit, and it is doubtless the spiritual sense that we do not grow old save in body, which is the source of that quick resentment so many feel and show in advancing years at any intimation from others in regard to the outward marks of age in them; and they resent, too, Nature's relentless indications of gradual decay of physical power—such as falling sight, a lagging step, the loss of spring and energy in many ways. How often have we noted the shy air of apprehension with which the first pair of spectacles put on in public by those whose waning eyesight forces their use. Birthday books, we may observe, are not much in vogue save among the younger generation. The common weakness so frequently appearing among ageing humanity finds expression in the advertising columns of the daily press in price of lotions and mixtures calculated to conceal the ravages of time, such as wrinkles, baldness, gray hairs, etc. We may laugh if we choose at the man or woman who all ineffectually tries to conceal the inevitable marks of the passing years, but it is not only from the eyes of their fellows that such persons wish to hide these time marks but quite as much they wish to cheat themselves. Inwardly they do not feel themselves old or decaying in mental power, and this is their instinctive protest against being stamped as aged. Some of us will recall in this connection Mrs. Thrale's poem of "The Three Warnings" which Death had promised the farmer should be given before he was called out of the body, alas, falling sight, increasing deafness, and halting step had come to him, yet failed to teach him the lesson intended—these were not the sort of warning he expected. In spirit he was still as young as ever.

We have an intimation of the continued youth

the spirit in the moral and intellectual activity in advanced age shown by many men and women such as Bismarck, Gladstone, Montefiore, Oliver Wendell Holmes, Dr. Furness, Harriet Martineau, Dorathea Dix, Julia Ward Howe, Elizabeth Cady Stanton and many others. Galileo was deep in his favorite studies at seventy years of age, and Mary Somerville, the astronomer, was learning a new language at ninety-two. Is it not likely that such as these, strong in spirit while occupying an aged and dilapidated body, should, transferred to another plane of being, in a different form go joyously on in existence with renewed vigor and growing powers?

Some may point to cases like those of Emerson and Alcott in old age, where the play of mind seemed wavering and fitful before the light of earthly life went out to our eyes, as arguing that spirit only exists in conjunction with matter; but may it not be that the spiritual part of these was already partly withdrawn into the so near unseen, even before the connecting link was entirely severed by that change we name death? The mysteries of life and death are many, and our sense-blind eyes have not discovered all there is to know. Says Elizabeth Barrett Browning:

"I am strong in the spirit—deep-thoughted, clear-eyed—

On the Heaven-heights of truth!

Oh, the soul keeps its youth—

But the body faints sore, it is tired in the race,
It sinks from the chariot ere reaching the goal;

It is weak, it is cold,

The rein drops from its hold—

It sinks back with the death in its face.

On chariot—on, soul,

Ye are all the more fleet—

Be alone at the goal

Of the strange and the sweet!"

And the soul of the poet Bryant had caught assurance of the barring out from the spirit-world of the weakness and decrepitude of that sense—attribute old age; and in his "Return of Youth" thus comforts a friend who regretted his lost strength and joy of youthful feeling.

"Nay, grieve thou not, nor think thy youth is gone,
Nor deem that glorious season e'er could die,
Thy pleasant youth, a little while withdrawn,
Waits on the horizon of a brighter sky;
Waits, like the morn, that folds her wings and hides
Till the slow stars bring back her dawning hour;
Waits, like the vanished spring, that slumbering bides
Her own sweet time to waken bud and flower.

There shall he welcome thee, when thou shalt stand
On his bright morning hills, with smiles more sweet
Than when at first he took thee by the hand
Through the fair earth to lead thy tender feet,
He shall bring back, but brighter, broader still,
Life's early glory to thine eyes again
Shall clothe thy spirit with new strength, and fill
Thy leaping heart with warmer love than then."

Indeed, it does seem impossible for reasoning man to resist the conviction that in some other sphere of existence shall be restored to him all the half-tasted joys of this life, with permission to drink his fill also of the fountain of youth, and strength, that fountain which every tired soul thirsts after, which through here held as a fable that fable has ever had a charm in the telling and hearing—the fountain of youth may well be found in the life of the spirit.

S. A. U.

CENTRIPETAL FORCE.

The following appeared in the New York Sun of June 19th, as a dispatch from San Francisco:

Robert Stevenson, member of the Academy of Sciences, in a lecture before that body last evening declared that the true cause of gravity had at last been discovered. Newton's theory of centripetal force is proven to be simply a delusion as complete as the Ptolemaic delusion of the motion of the heavens. According to the new theory there is no

need for an ethereal medium to transmit force or energy, as both can be made to pass through a vacuum without any accompanying matter. The lecturer said that the facts stated have been for several months in the hands of Lord Kelvin, President of the Royal Society. According to this new law any weight whatever, if given horizontal velocity near the surface of the earth equal to 1,036 feet per second, would never fall to the earth, and if a disc of any weight be rotated free in a horizontal plane with resultant velocity or momentum of velocity equal to 1,036 feet per second, the disc would lose all its weight, so that the construction of flying machines is only a question of engineering, skill and capital.

Referring to the above, it is remarkable how anxious a certain class of persons are to dethrone the mighty thinker who formulated the laws of gravitation, the centripetal force which, although not unknown to Newton's predecessors, was not recognized by them as universal in its operation. Supposing it to be true, as stated by Robert Stevenson, that force or energy can pass through a vacuum, that is, without any accompanying matter, Newton's theory of gravitation is not disturbed. It proves merely that force, and therefore the force of gravitation, can operate at a distance, which is the real question that has been agitating the scientific mind ever since Newton's time. The law of centripetal force is universally recognized as a scientific truth, and that it is true is proved by the very fact cited in the above paragraph in disposing of it. By what is called the law of inertia, a body in motion tends to move forever, in a straight line, and therefore a body given a horizontal velocity near the surface of the earth sufficient to overcome terrestrial attraction, if it exists, ought in the absence of such attraction, to move off into space at a tangent to the earth. It would not do so, however, because notwithstanding its free movement it is really acted on by the earth's centripetal force, and if it were not for the sustaining power of the air it would fall to the ground, as a ball fired from a cannon does sooner or later, however great its initial velocity. The action of the sustaining power of the air is the explanation of the rotative disc not falling to the ground, as was shown by Prof. Le Conte not long since in the Popular Science Monthly when treating of the aeroplanes of Prof. Langley and Dr. Maxim. It has nothing whatever to do with gravitation beyond the fact, that this force is counterbalanced by the support given to the moving body by the successive strata of air over which it passes in its flight. The centripetal force is acting on the body all the time, and if the sustaining air were suddenly removed, the body would drop to the ground instantaneously, as does a feather in the vacuum caused by an air pump in the ordinary experiment of the lecture room. We fear the facts will have to remain with Lord Kelvin a long time before they convince him that Newton's theory of centripetal force is a delusion. When they have this effect we shall be anxious to know what he will propose to put in its place, to counterbalance the centrifugal force which is operative among the heavenly bodies.

THE facts of homology show a genetic relationship between animals widely different. All the animals of the earth can be reduced to a few, at most to seven different types. There has been an unfolding, a divergence, a change from general to specialized forms, the fundamental structure remaining to indicate their early kinship. The wing of the bird, the flipper of the seal, the foreleg of the horse, and the hand of man are fundamentally the same, or on the same "plan." The facts of embryology point the same way. Even Agassiz admitted that "the more ancient animals resemble the embryonic forms of existing species." The changes of the embryo are an epitomized history of the changes through which the lower animals have in millions of years been developed into higher ones. Why do the bird and the mammal begin their development as individuals as though they were to be fishes, if they are not primordially related to the fish? Why do they have gill-arches as though they were to breathe in the water, before the development of the lungs? Why do the higher animals in embryo have parts which

belong to the lower ones, but are of no service to them? In the light of Evolution these facts are significant. Observe the facts of rudimentary structure. Do not vestiges of eyes in the eyeless fish of Mammoth Cave, teeth in the beaks of birds, hind legs and pelvis in the anaconda, teeth in whales which they shed before birth, vestiges of tales in in tailless animals, and a hundred other useless parts corresponding with parts in use in lower animals, indicate that the ancestors of these creatures possessed the parts of which the vestiges remain, in full development?

No philosopher has more clearly discerned than De Tocqueville, the causes why the real authority of religion is increased by that severance of the state from the church which diminishes its apparent force. He says: When a religion founds its empire only upon the desire of immortality which lives in every human heart, it may aspire to universal dominion; but, when it connects itself with a government, it must adopt maxims which are applicable only to certain nations. Thus, in forming an alliance with a political power, religion augments its authority over a few, and forfeits the hope of reigning over all. . . . As long as a religion is sustained by those feelings, propensities, and passions which are found to occur under the same forms at all periods of history, it may defy the efforts of time; or, at least, it can be destroyed only by another religion. But when religion clings to the interests of the world, it becomes almost as fragile a thing as the powers of earth. It is the only one of them all which can hope for immortality, but if it be connected with their ephemeral power it shares their fortunes and may fall with those transient passions which alone supported them. The alliance which religion contracts with political powers must needs be onerous to itself since it does not require the assistance to live, and by giving them its assistance it may be exposed to decay.

AN amendment to the constitution of New York has been proposed forbidding any diversion of public money, raised for the public schools, to sectarian schools, and inhibiting appropriations to orphan asylums, protectories and similar institutions under sectarian management, where boys and girls of the neglected and delinquent classes and other unfortunates, are cared for. It seems that in 1893 Catholic institutions in New York City received \$603,815, Protestant \$502,729, and Hebrew \$148,000. Says The Independent: If the Catholic church were not represented in this country, and there were none but Protestant denominations, or vice versa, there probably would not be so strenuous an effort to prevent sectarian appropriations. But Catholics and Protestants are here face to face, and the question of appropriations is bound to stir up jealousies and animosities between them. The only way to have peace is to prohibit the appropriation of public funds, either State or municipal, to institutions under sectarian control. This is not only a question of expediency but of principle—the sound principle of the entire separation of Church and State. No matter whether Protestant or Catholic institutions get the bulk of the appropriations. Let all fare alike. Put both on the same absolute equality. Let neither have a cent from State or city.

THE Christian Register thinks that the various native religions of India could unite on the basis of the sanctity of the cow and the depravity of woman. This is a rather harsh statement and recalls the utterance of one, not a woman, who said: "The more I see of men the higher opinion I have of dogs." We never heard a woman quote the Scripture: "A man among a thousand have I found, but a woman among all these have I not found;" and it was a man who continued the quotation with the next verse: "God made man upright, but they have sought out many inventions;" and it was a woman who capped the quotation by another familiar verse: "All men are liars." —Independent.



HUSKS!!*

BY CARL BURELL.

Husks! husks! husks!!!
We live on the husks of the earth;
Husks! husks! husks!
Of the fruit our lives are e'er dearth;
We delve, we dig, and we dig
And get for our toll amidst life's turmoil
But the prickly husk of the fig.

Husks! husks! husks!!!
At morning, at noon and at night:
Husks, husks, husks,
Are all that come to our sight—
And envy for those blessed by fate,
While fools we are yet to ever forget
Our envy's but mere husk of hate.

Husks! husks! husks!!!
Who envy the swine who can feed
On husks, husks, husks,
And thus satisfy their brute greed:
Is it not far better that we
Be ne'er satisfied with husks poor and dried
Than to be like the swine which we see?

Husks! husks! husks!!!
There must be a kernel somewhere;
(Husks! husks! husks!)
And an end to trouble and care;
Though mere husk of truth in this text
Yet truth there shall be for you and for me
And also for those who come next.

Husks! husks! husks!!!
But what are the husks any way?
The husks, husks, husks,
Keep the fruit from being mere prey,
Till we may as men now indeed
Throw husks to the brute and take of the fruit
And give to our fellow in need.

*Luke 15: 16.

PSYCHIC EXPERIENCES.

TO THE EDITOR: In the first part of June, 1893, I received a letter from a niece of mine living in Detroit, Mich., stating that her mother was very sick, and if my wife (her sister) would like to see her once more, she should come at once as the doctors said that she could not live very much longer, but in her letter she did not say what her mother's sickness was; having a friend who is a private medium I asked him to ask his spirit-guide whether he could not tell him what the trouble was? He at once received the following explanation: "Mrs. — is very sick, her trouble seems to be of a very nervous state and she is complaining of her breast and lungs, but the disease will pass over in a short time and Mrs. — will be perfectly well again." This, as you will notice, was the contrary to what the doctor had said. A few days afterwards, before we had time to answer the first letter, we received a second letter which confirmed the first letter to us and added one more complication, the doctor stated that she, Mrs. —, would be hopelessly insane as long as she would live. I again asked my friend and told him the purport of the second letter. He again asked his spirit-guide what he thought about the case? His spirit friend who claims that he was a physician when in flesh, again assures him that Mrs. — would soon be perfectly well and that she was not insane at all. This confirmed the first statement of my friend. Twice the doctor assures my niece that her mother could not live much longer, and in case she would live any time at all, she would be hopelessly insane. My wife and her brother were getting ready at about that time to take in the World's Fair and go from there to Detroit to see their sister and bid her adieu for ever. I did not tell my wife, neither her brother, of this what my friend the medium had told me, but told my wife that I would be in Chicago in a few days. After my arrival in Chicago, I told my brother-in-law to go to Detroit to see his sister, and if very serious, we would follow. On his arrival at Detroit he found his sister in the very condition the medium had told me. She was very nervous, had a dry cough and often talked like an insane person, but was gaining a little in health. When he came back I asked him what he thought about her general health and he was of about the same opinion as the doctors. Then I told him what my friend, the medium, had told me; that was 500 miles away from Detroit; never seen or heard of the person. To-day she is as well and sane as any person, knows all that she had said

during her sickness, but could not resist to act and talk at times as if insane.

Here is another instance to prove the correctness of this same medium above stated. This very brother-in-law I mentioned had a boy die last March of diphtheria. After two weeks from the time the boy took sick he began to get better and the doctors had all hopes of the boy getting well. One morning my wife asked me, "Why don't you ask your friend, the medium, what his spirit adviser would say in this case?" So I asked my friend to ask his guide what he thought the final outcome would be? He received the following answer: "No hope. Disease too far advanced, and medicine will not help." Five days after this the boy was dead.

X.

CLAIRVOYANCE IN A CHILD.

TO THE EDITOR: In the JOURNAL of May 5th there is an article on "Clairvoyance in Children." I should like to tell you my experience. Two years ago last August I was living in the suburbs of this place, when my baby boy passed away. Several months later I moved to town, and the three-year-old daughter of a friend came to my house with another child. The little one (3 years old) had not been in the house many minutes when she said, "I want to see the baby." I told her I hadn't a baby; the child looked at me as though she thought I had not understood, and she said again, "I want to see the baby." I again told her that I had no baby. She pointed her finger at me, and in a shocked voice as though she had caught me in a lie, said, "Oh! I can hear it!" and taking my dress she led me to my daughter's bedroom, and, pointing to the bed, she said, "Oh! I found him!" There was a rug on the bed thrown carelessly down. I did not understand the child and I asked, "Do you think baby is under the rug?" She said, "Yes: there is his hand." I said, "Now Elsie, tell me, is baby a boy or girl?" She looked puzzled for some seconds, then she moved her position a little and said, "A little boy." Still not convinced, I asked, "How big is he, Elsie?" She said, "Just like our baby;" there was only one day's difference in the ages of the two babies. The knitted rug had been used for baby during his life. The baby nor the rug had never been seen by any of the family, and no one knows of the baby having been spoken of before the child. The baby boy had a good deal of dark hair which I parted at the side. These things often happen with the little one. She cannot distinguish between the material and the spiritual.

Sincerely yours,

MRS. PAGE.

OAKLAND, CAL.

SOME EXPERIENCES.

II.

TO THE EDITOR: Before proceeding further with my recital, it may be proper to state that our home was in a very retired location, some distance from neighbors. The house was built almost on the bank of the river, and we were indeed, "near to nature's heart." The state of my husband's health unfitted him for any hard work, so he had plenty of leisure time and was glad of the company of the invisibles, whom we styled our "callers." Among the friends I had visited while in Chicago, I had heard that a séance room should be fitted up tastefully, and if possible, kept for that purpose only. I learned that such requirements were not absolute, for, as befitted pioneers on a "claim" our home was humble in the extreme. But it was cozy, as well.

During the spring and summer of '83, Mr. M—— must have been in a very passive condition. No sooner would he enter the house and seat himself in his favorite rocker—often dislodging my cat, who would immediately jump on his knee and remain there—than he would go "under control." Sometimes he conversed with the "callers," I being busy; at other times I did part of the talking. Occasionally there would be an abrupt stop in the midst of a sentence, and soon some one would be seen approaching. I learned to look up the road when that occurred. We had not been in the country two years so did not know much about the families we sometimes met; nor had we ever entered the cemetery which we frequently drove by. One day, a spirit purporting to be a son of a distant neighbor—a strict Presbyterian, by the way—came and begged Mr. M—— to give a message to his parents. He gave his name and said his body lay

in the cemetery near. We knew nothing of him, but he importuned so persistently that at last Mr. M—— said: "I will go and see your tomb-stone. If your age, as recorded there is the same as given by you, I will go to your father, though he will consider me crazy."

That very day he drove up to the cemetery and found the grave he sought—though he had no assurance of its being there at all—and there was a difference of only a few days between the age as given by George G—— and that chiseled in the marble. Mr. M—— then said: "George, I am sorry for you, but you were not exactly right, so I cannot do as you wished." The poor boy seemed to feel hurt and came no more.

One more spirit came and told us we would find his tomb-stone in that cemetery and gave necessary information which proved correct. It all seemed very strange to him, and to this day, he wonders what it is that controls his organs of speech, often giving expression to views directly opposed to his own.

At the time of the murder of Rose Ambler, Mr. M—— took an interest in the trial and became quite convinced of the guilt of the former husband. But Rose (?) told him it was Lewis who had sent her into eternity, and he could scarcely wait for the next week's paper. When it came he was astonished to learn that strong evidence against Lewis had been found.

We entertained a great variety of "callers" or rather they entertained us. Some were musical, and sang both in English and foreign languages. Time after time were some of the songs repeated, till they became quite familiar.

Mr. M——'s voice is not strong, and I was greatly surprised at the stentorian tones of some of his controls. Sometimes my cat got frightened and ran out, causing great amusement for me. Being so far from neighbors the spirits had a glorious time, shouting and singing good old-time Methodist hymns.

At times some veteran exhorter would pray or preach as if he thought the "throne of grace" was afar off and about that time I would have appreciated the "enchantment" of distance.

But the good respectable spirits did not long keep the field. Light, trifling, "frothy" ones crept in, and then began a serious time, which I may tell of later on.

J. M.

SEDOWICK CO., KANSAS.

STRANGE CASE OF PSYCHIC PHENOMENA.

Under the above caption, Grace Duffie-Roe writes as follows to the Chicago Evening Post:

Like Mme. de Stael, "I do not believe in ghosts, but I am afraid of them," and so I have not been ambitious to share the "experiences" of some of my orient-touched friends or to try to pierce the veil between the world we know and those unseen. I believe we all hold, deep in our hearts, the old faith in the guardian angels promised to us in the Word; but I have never seen the flashing of wings or the coming and going of radiant forms from the angelic army encamped upon the encircling hills of night, although I have felt their presence and direction. My first curious experience in the nature of the occult came to me last week. I had a valued friend, an ex-congressman from Maryland, who had placed in my care some data in regard to a yacht club of Washington, the object of which had been innocent amusement and relaxation from the cares of state for its members, who were then as now prominent as the solons of the nation. The records of the club, including the humorous constitution and by-laws, had been kept from the press with jealous care for many years, but when they at last came into my hands I made haste to prepare them for publication. That had not been the avowed desire of my friend, but I had not been prohibited from using the material and an exclusive story holds charms beyond resistance to most pen men and women. Nevertheless I felt some twinges of conscience and really wished that I might communicate with him in regard to the article before it was published. He had left town and I did not have his address, but I thought about it on my way down town last Friday, and as we passed the place where he lived when he was in Chicago I became quite troubled for fear I had forfeited the confidence given me. Suddenly I was surprised and startled to hear my own lips say aloud:

"Dr. Henkle is dead."

I looked around in confusion, for my voice had seemed clarion to me, and I

wondered what the other passengers would think. My anxiety rather overshadowed the strangeness of the incident, and I did not fully realize it until the following evening when I took up The Post and read in the late dispatches that Dr. E. J. Henkle, a well-known physician and ex-congressman, had died at his home in Baltimore on the previous day. I did not look at my watch, as people under such circumstances are always expected to do, but I learned from the sententious paragraph that his death occurred at about the time I announced it to myself.

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WOMAN AND THE HOME.

THE SWEET GIRL GRADUATE.

She read the valedictory; 'twas deep and analytic,
and scored a splendid victory o'er every carping critic.
But much I fear her logic clear and all her moods and tenses
Went lost upon my listening ear and my enraptured senses;
For when she talked of botany, and leaves and grass and rushes,
I only saw the roses red that mingled in her blushes;
And when she spoke of history, and turned its lamp-stained pages,
To me its only mystery was what the dear girl's age is.
She wandered off on x plus z, on cubes and squares
grew flowery;
It set me thinking what might be the figure of her dowry.
So pondering down in the parquet, I'd set my heart to woo her,
When she picked up a huge bouquet some other fellow threw her,
Took out a note, blushed rosy red, smoothed all its pinky creases,
While over my devoted head my castle went to pieces.

—Providence Star.

VEILED AND SLEEPING.

She walketh veiled and sleeping,
For she knoweth not her power.
She obeyeth but the pleading
Of her heart and the high leading
Of her soul, unto this hour.
Slow advancing, limping, creeping,
Comes the Woman to the Hour.
For she walketh veiled and sleeping,
For she knoweth not her power.

WOMEN IN ENGLISH UNIVERSITIES.

The women students have again won distinction at Cambridge. Mr. Adie and Mr. Sedgwick are bracketed as first wranglers; but there is a girl student in the "equivalents" of the wranglers' lists. Miss Cooke, of Girton, is equal to No. 28. This means that, while Miss Cooke is not officially on the list, since no woman can have a place there, she has passed an examination which would have entitled her to a place but for that absurd and antiquated prohibition. Cambridge at present can only do things by halves. It has resolved to be generous to women by allowing them to test their powers in precisely the same examinations as those which men are required to pass, but it will not give them any official recognition or titular honor. Officially, Miss Cooke is but a young person who has happened to have access to the examination papers, and who has been allowed to answer them for the fun of the thing. Yet she stands twenty-eighth in competence in a list of ninety-two.

Miss Lillian Town has taken a "double first" in the law tripos at Cambridge. Freed from academical jargon Miss Town's scholastic honor means that she was equal to the second man in the first class in the law tripos, a distinction that was never attained by woman before. Last year she was similarly successful in gaining first-class honors at Cambridge in history and this year she furnished triumphant proof that her powers of mind are of the same high order that win success in departments of thought reserved only for intellects of the very highest grade. Miss Town is a Cornish girl. She has studied in Germany, France and Italy and after three years' close reading on the continent she entered Gorton College in 1890. In the inter-collegiate examinations of the university Miss Town was first in the first class on each occasion. Another of these airy nothings of honor without a habitation, and, academically speaking, without a name, is Miss Johnson, of Newham. This lady's position would be the powers of definition of the authors of the Athanasian creed. She is in the first division of the first class of part II., and consequently at the very head of that list, for in this most advanced of all the mathematical examinations she has beaten the senior wrangler of last year. Yet there is no one in that division, since there is no man there. No man has been able to reach it this year. The utmost limit of masculine attainment in that class is

division 2. Division 1 is a blank on the lists, and "Nemo" is written under its name. All we are permitted to know is that if Miss Johnson of Newham had been anything but an unconsidered trifle in petticoats, the examination she has passed would have given the first division an occupant. Miss Fanner, too, has obtained a class 1, in the moral science-science tripos. These, as is well known, are not solitary achievements of women in university examinations. Miss Ramsey, now Mrs. Butler, passed as senior classic at Cambridge before Miss Fawcett won her great triumph, and at Cambridge, in Miss Fawcett's year, Miss Alford was one of four in the first division of the first class of the classical tripos. London has already set the example of admitting women to the titular distinction of all the degrees they are able to win. It is only the older foundations that refuse to call a thing by its right name when it happens to be a wrangler of the wrong sex.

In the May number of To-day, Mrs. Minerva P. Nichols asks "Should women accept pay for work when not dependent?" She proceeds to answer by asking other questions: "Are women in this world for the sole purpose of receiving from their parents, from their own labor, or from their own husbands as much or as little as it is necessary to feed and clothe their bodies?" She thinks it is time women threw off the yoke of superstitious belief that work is a degradation, only to be tolerated while they are dependent upon it for support, and realize that the work of every man, woman and child is appointed and should be accepted as a divine institution for the development of character. All earn by labor a return in self-development, in benefits conferred in charities, in addition to the literature, art, music or manufactured products of the world. "Woe to the man or woman who works for money alone, selling in the markets of the world talents prostituted for mere gain." The conclusion of Mrs. Nichols' article is that "all who do original work, which contributes to the educational advantages of the individual or the public to art, science, music or inventions, to the advancement of charities, the public good and morality, owe their work to the public and may with propriety receive pay for the labor performed. All routine work, unskilled labor and reproduction should be left for the laborer who is dependent on it for support, and the people who are able should fit themselves as they can through better financial position for higher occupations."

There are said to be eight ordained women in the Baptist denomination. Our neighbor, The Examiner, declares that "women are forever excluded from the office and work of the ministry with the explicit teachings of the New Testament." Then also are unmarried men—Independent.

It is an odd accident that brings close to each other in a daily paper these two items: "At a recent court ball at Rome, Queen Margherita wore sixteen strings of pearls, the lowest hanging half-way to the waist." "The wages of 800 women employed in the Italian spinning-mills average fifteen cents for a day of twelve hours." Is it strange that Socialism is gaining ground in Italy?

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Part IX.	Vol. III.	Dec. 1885	Price.
" XVIII.	" VII.	Ap'l. 1891\$1.20
" XIX.	" VII.	July 189165
" XX.	" VII.	Feb. 189265
" XXI.	" VIII.	June 189265
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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Official Report: Proceedings of the First American Congress of Liberal Religious Societies, held at Chicago, May 22, 23, 24 and 25, 1894. Chicago: Block & Newman, 175 Dearborn street. Pp. 107. Price, 25 cents.

In this large pamphlet, printed in large type, is a complete stenographic report of the proceedings of one of the most remarkable and significant congresses of the century—a congress designed to secure closer cooperation between Jews, Unitarians, Universalists, Spiritualists, Ethical Culturists and Independents in advancing freedom of thought and broad and liberal views on the subject of religion. As Dr. Emil G. Hirsch says: "This is the time for cooperation and construction. It may have been a surprise to many who expected different things, that the First Liberal Congress did not indulge in repetitions of old denials, nor waste time in attacking the fortresses of orthodox dogma. But the fact that no one of the many speakers went off on this tangent is proof sufficient that throughout the liberal camp the conviction is deeply rooted that liberal faith at the present time is called to do constructive work." Undoubtedly this Congress was one of the first fruits of the World's Parliament of Religions. Its spirit was cosmopolitan, and the addresses were for the most part worthy of the occasion. There were some fifty speakers in all. Dr. H. W. Thomas and Rabbi Hirsch, Rev's Caroline J. Bartlett, Celia P. Woolley, Ida C. Hultin and Mrs. M. Kline, Rev. Jenkin Lloyd Jones, Mr. M. Mangasarian and Mr. W. M. Salter, Rev's M. J. Savage and W. D. Simonds, Rabbi A. R. Levi, Kinza King, M. Hirai, V. R. Nagarkar and V. R. Ghandi—these are among those whose addresses are reported in this pamphlet. The names of the officers and all the important facts in regard to the Congress are given, and by means of the table of contents and the index one can readily turn to any part of the proceedings to which he may wish to refer.

The Bridge Between Two Worlds. By Abby A. Judson, daughter of Adoniram Judson, missionary to the Burmese Empire. Published by the Author. (Cincinnati, Ohio). Pp. 217. Price, 75 cents.

Miss Judson, a lady of wide and varied culture, for several years occupying high rank as a teacher, possesses in an eminent degree the faculty of imparting instruction and of doing it in a manner which interests and stimulates thought. Several years ago she became a Spiritualist and since that time she has been untiring in inculcating her views of spiritual truth and giving instruction in the methods of spiritual development. *The Bridge Between Two Worlds* is her latest book. It is dedicated "to all earnest souls who desire by harmonizing their physical body and their psychical body with universal nature, and their soul with the higher intelligences to thus come into closer connection with the purer realms of the spirit world." Miss Judson is a psychic, and she claims to have had personal experience and to have made discoveries which enable her to understand and teach a clear, definite, practical and systematic process by which every person may take advantage of the "bridge" which serves to connect those who yet dwell in the flesh with "spirits who have passed out of the fleshly body and who retain the spirit body, so well adapted to their more ethereal dwelling-place." There are chapters on the relation of the human soul to the infinite soul of the universe, on the development of the latent powers of the soul, on the various steps to be taken to develop mediumship, and at the same time to strengthen the body. The work contains numerous ideas and suggestions that are, we think, original with the author—especially those relating to the "harmonizing one's own magnetic currents." The whole book is replete with thought presented in a style which is direct and clear.

MAGAZINES.

The July number of McClure's Magazine, in "The Heralry of the Plains," by Miss Alice MacGowan, and "A Chemical Detective Bureau," by Miss Ida M. Tarbell, continues a class of articles which exhibit the picturesque side of very practical and matter-of-fact institutions. The first exhibits the humors and conventions of cattle branding as practiced on the great ranges of the Southwest, and the

second describes the work of the Municipal Laboratory of Paris in promoting the public health. Both articles are well illustrated. Falling into the same class is an article which reports the observations and experiences of an actual workman in the great steel-mills at Homestead. The number is especially notable in short stories, containing one of Robert Barr's liveliest tales, a first-rate California story by Brete Harte, and a story that in the recent McClure prize-story contest secured the two hundred dollar prize, "Told in Confidence," by Celia Eliza Shute. S. S. McClure, Ltd., No. 30 Lafayette Place, New York.—The pretty midsummer toilettes in *The Season for July* are unusually handsome, and suggestive both of comfort and beauty. The large colored plate 1054 is devoted to Misses and Children. There are many and varied styles of costumes for our little folk. Plate 1057 gives a handsome Summer toilette and a promenade costume. Plate 1058 gives five beautiful illustrations of costumes and the newest styles in millinery. In addition to the colored plates, one hundred different styles are illustrated of costumes for ladies and children, plainly described and illustrated. There is a great variety of patterns for decorative work. The International News Company, 83 and 85 Duane street, New York, N. Y. Yearly, \$3.50.

The July number of the North American Review is marked by variety and timeliness of its contents and in the celebrity and authoritative character of its contributors. The opening article is by ex-Speaker Reed, who discusses "The Present Administration of National Affairs." "How to Protect a City from Crime" forms the subject of an important and timely article by Superintendent Byrnes, of the New York Police Department. Mark Twain furnishes the first installment of a most vigorous and entertaining paper "In Defence of Harriet Shelley," his purpose being to vindicate the memory of the poet's wife from biographical misrepresentation. Two articles written respectively by Governor Tillman, of South Carolina, and Mayor Dargan, of Darlington, S. C., are bracketed together under the title of "A Last Word on the South Carolina Liquor Law." The postmaster of New York, Hon. Charles A. Dayton, contributes a valuable paper on "The Postal Service at New York."

Works of Hudson Tuttle.

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This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise the law and conditions of man's spiritual being. Pp. 252. Price, \$1.00.

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In tones so mellow and soothing
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So pure, so tender, so loving,
And yet so dulcet and clear
That the din from the multitude round me
Is lost to my listening ear.

Let me heed well the song and the singer
For his presence he wingeth away
From this work-a-day region of tumult
For transient must needs be his stay
Mayhap some sweet strains will linger
After he taketh his flight,
To brighten my path in the daytime,
And to soften my pillow at night.

Ah yes, strains like these in the mem'ry
Are as stars through the darkness that gleam,
Or the rhapsodic soul-flooding cadence
Of some beautiful song of a dream;
The breathing of sweet consolation
For the trials and sorrows of life,
A message of patience and courage
To onward press in the strife,

Telling that round and about me
There are ministering spirits of love,
Detachments of Heaven's battalions
From the courts of the Heavens above,
Ever present to mark every pitfall,
Every snare that is set in my way,
With outstretched arms to uphold me
When blindly my feet go astray.

Now my angel has plumed his pinions,
And I lovingly follow his flight.
Up! up till my strained eyes are blinded
With the dazzling effulgence of light.
His song has died out in the distance,
With a sweet benediction of peace,
And I know when ensnared or encompassed
He'll speed back my bonds to release.

We are short of copies of THE JOURNAL of June 30th. If any subscribers who do not keep files of the paper have that number on hand and will mail it to this office we will send them in return a five cent pamphlet.

The Free Religious Association in electing Colonel Higginson President to succeed the late William J. Potter, and in amending its Constitution, acted wisely. Says the Christian Register. During the last year the Free Religious Association has been considering the question how it could enter upon the work of propagating societies committed to its principles. The revision of its Constitution occasioned warm discussion last week. But, as will be seen by the report, it has now decided to include among its objects the encouragement of the organization of local societies or free churches on the basis of free, spiritual, and universal religion. The Association has a sum of money which may be used for this purpose. But the personal membership of the society is not large; and it remains to be seen whether aggressive work can be done without new leadership.

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Commenting in a masculinely, sarcastic way on the fact that at the recent marriage of the writer Olive Schreiner, the bridegroom changed his name to hers, the Chicago News says: Not long ago the Daily News remarked (as a sort of milestone) on the road of advancing woman-kind the fact that a woman physician of this city retained the maiden name, by which she was well known, after her marriage to an estimable and well-known physician. Of course similar cases are found on the stage, but so many queer things in the matrimonial line are found on the stage that these scarcely constitute a precedent, as the Chicago instance might be said to do. Now, there has been a still further advance on the same line. The Chicago husband, although allowing his wife to keep her name, still kept his own, so that their collective title was, let us say, Mr. and Mrs. John Jones and Mary

Smith. But the gentleman who married Miss Olive Schreiner is carried a step further. Not only does his wife become by the wedding ceremony simply Mrs. Olive Schreiner but he becomes Mr. Cronwright Schreiner, nee Cronwright. There seems to be only one further stage in the conjugal emancipation of woman and conversion of man. That will be reached when Mr. Billy Thompson, wedding Miss Susie Wilson, becomes plain Mr. Susie B. T. Wilson. It's a little surprising at first; but nobody can say that a woman who could write "The Story of an African Farm" shouldn't have her own eccentric way about a small matter like her husband's name.

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BY CORA LINN DANIELS.

RICHARD HODGSON, SECRETARY AMERICAN BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH, writes: I have re-read with much pleasure, in print, the pages which I read so long ago in manuscript. It seems to me that you might have still more emphasized the fact that the book is not the product of your normal consciousness. This makes it all the more remarkable, whatever be the origin of "The Voices" whose utterances form the book—whether disembodied human spirits, or the varying manifestations of your own subliminal consciousness, or some yet more foreign intelligence. And while I cannot say that I agree with every opinion expressed in it, I think that few persons can read it without feeling better and stronger, and I certainly believe that most of our members would be very glad to have it brought to their attention. It is a charming and valuable production.

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I don't see why the people call
This Independence Day at all.
"I wouldn't do that if I were you."
Is all I've heard the whole day through.
—Thomas Tapper, in July St. Nicholas.

Full Report of the Liberal Religious
Congress for sale at THE JOURNAL office.
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This is the way Mr. Stead refers to Mrs. Annie Besant: She is back to the Vedas now. It is probable she will not get beyond them, although it is possible she may yet discover that the Nazarene was the most authentic and most effective exponent of Vedic truth for the Western world. But all these successive changes of label do not in the least alter Annie Besant any more than the different dresses which she wears from time to time. Whether materialist, Theosophist, Hindoo, or Christian, she has always been and will always be an elect soul, a born saint, and a most indomitable woman; nor can any amount of Hindoo labels make her other than a good Christian.

Professor Payton Spence has an article in the Electrical Age of June 9th, in which, taking force as the ultimate cosmical constituent and atoms as vortices consisting of centres of force within their lines of force, he reasons that all the phenomena of matter and mind have their origin in a rhythmical motion—in the one case atomic vibration, in the other the pulsation of consciousness. The Professor thinks that a system of atoms such as are not yet linked or hooked or bound together could be conceived as filling the interplanetary spaces more satisfactorily than ether which is supposed to be both matter and not matter. The article is ingenious and interesting, but too abstruse for most readers.

A striking and important piece of expert writing will be found in Dr. Albert Shaw's paper in the July Century, "What German Cities Do for their Citizens." In this "Study of Municipal House-keeping" Dr. Shaw contributes to the current discussion of the government of cities a large number of facts which are the result of close personal investigation. Among the facts treated are: public works in German cities; the modernizing of Berlin, its

water-supply and drainage; its thirty square miles of sewage-farms; Hamburg's new system of filtered water; reformed water and drainage at Breslau and Munich; street-cleaning in Germany; success of municipal gas-works; public control of electrical plants; the housing question and the Berlin death-rate; one-room households in various German cities; municipal measures against epidemics; abattoirs, market-halls, and food inspection; a model system of poor-relief; the municipality as the people's banker and pawnbroker," etc., etc.

What can be done to protect our public men from murderous assaults of cranks of the type of Prendergrast. In the trial of such men should be considered these questions: Did the assassin realize what he was doing? Did he know that he was committing a crime? Did he act with knowledge of the penalty and with the thought of escaping punishment? The object of punishment is to protect society from crime and should be enforced against all offenders who have sufficient reason to be influenced in their acts, when evilly disposed, by such penalties as the law imposes. If the assassin is morally irresponsible send him to an insane asylum and keep him there. If he belongs to a class whose minds are distorted and deranged, yet who are restrained from wrong doing by fear of punishment and who take the risk of committing crime with hope of escaping the penalty, he should be dealt with like other criminals.

There are those living to-day who will look upon our starry flag when the population of this Republic will be perhaps 150,000,000. When that time shall come may their eyes behold the old flag, no star dimmed and no stripe erased, the symbol of liberty, waving over a united people, made free by the death of those who fell and by the loyalty of those who still survive. Thankful for all the blessings that have been secured to us by the sacrifices of our fathers, let us pay the debt we owe them by adding to what we have received in strengthening the foundations of freedom. Long live the Republic. May she continue to grow in greatness and grandeur till her light shall fill the earth:

"O! May she keep her eye like thee,
Proud eagle of the rocky wild
Fixed on the sun of liberty,
By rank, by faction unbeguiled;
Remembering still the rugged road
Our venerable fathers trod,
When they through toil and danger press'd
To gain the glorious bequest
And from each lip the caution fell,
To those followed, 'Guard it well.'"

We are glad to learn that our friend and liberal co-worker, Dr. Lewis G. Janes, of Brooklyn, N. Y., has accepted the offer of the chair of civil government recently made to him by Dr. Charles H. Levermore, the new principal of the Adelphi Academy. This, says the New York Tribune, is in pursuance of Dr. Levermore's purpose to make the Adelphi in all respects up to the times and to introduce the most advanced ideas and methods in teaching. Dr. Janes has during the last two years been conducting classes in civil government and advanced politics under the auspices of the Brooklyn Institute of Arts and Sciences, and has met good success. He is well-known as the president of the Brooklyn Ethical Association and as a writer and lecturer. His work at the Adelphi will not occupy all of his time, and he will doubtless continue to carry on a good deal of the work in which he has hitherto been engaged. In adding the title of professor to those which he al-

ready enjoys, he will have the best wishes of numerous friends not only in Brooklyn but throughout the country.

SORORIS AND THE WOMAN'S CONGRESS.

Phebe A. Hanaford: Permit me to express my grateful appreciation of the very interesting article in THE JOURNAL for June 23, 1894, having reference to Mrs. Lita Barney Sayles, who has been my fellow-member in Sororis for twenty-two years. Though I had no personal acquaintance with her, except in connection with our beloved Club, and the Association for the Advancement of Women, yet that was sufficient to enable me to prize her as a woman of literary taste and ability, and as one who desired to help women in all ways possible. She was active in Sororis whenever she was spending a season in New York, and the objects of Sororis had at all times her hearty sympathy.

I observe in the reference made to the Woman's Congress a mistake which I beg leave to correct. Sororis is the mother of that "Association for the Advancement of Women," and while Mrs. Kate Doggett was a valued co-worker, and for a time President, yet she was not the originator, nor was she the first President. Mary A. Livermore was the first President, and she was followed by Julia Ward Howe and Maria Mitchell before Mrs. Doggett was elected to preside at all.

Mrs. Sayles was a genial, intelligent lady, and it was with regret that many of us, who were gathered for a social conference of Sororis, in Orange, on a bright day recently, heard of her decease. Yet we do not sorrow as those without hope, for we believe she has but "gone up higher." We can say to her,

Oh spirit freed from earth,
Rejoice, thy work is done!

And since it was often so well done, even amid trials, both with voice and pen, that as a believer in the fact that death is exaltation, I can but say to her, "The mists have rolled away," and

"Be then glad exceedingly
Thou, who hast done with tears."
In the hereafter we shall meet again.

"PARLOR CLASSES."

J. Chs. Earl, N. Y.: Referring to the letter of J. W. Curtis in your issue of June 23, 1894, headed as above, I would be extremely grateful for any information where I could join or form a class of instruction and development composed solely of private individuals. I have for a long time past been awakening to a dim or clouded conception of Spiritualism as a reality and though hungering for communion with others more advanced, am repulsed by the approach of professional mediums and their very evident desire to pander to my mental leanings.

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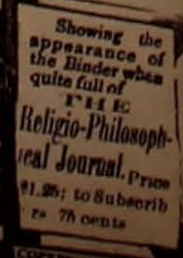
By Mrs. E. B. DUFFY

An exchange in reviewing this work truly says: "This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the medium. It is just the thing for a neophyte to read, who desires to know something of the beyond, being one of the most common sense productions we have seen in Spiritual literature for many a day."

Another says: "This is an exposition of spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and here is nothing in the work that can offend the most fastidious critic of the orthodox school. Altogether it is well worth careful reading by all candid minds."

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Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT.

THE PSYCHICAL SCIENCE CONGRESS

TABLE-TILTING AND TELEKINETIC PHENOMENA

BY PROFESSOR ALEXANDER, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

V.

One evening after dark, all the inmates of the house including the children, being in the kitchen, a loud noise was heard in the sitting-room as if a heavy blow had been struck on the floor with a cane. A— took a candle, and followed by the children, went to see what it was. The room was empty, and the windows shut. I must say that from the first beginning of the phenomena we had always taken the precaution to close the house at nightfall.

Another night it was the sound of a clock that was heard striking, although we had no clock in the house. On yet another, as soon as I had retired to rest, the pillow of my bed rose several times, lifting my head with it.

One day after breakfast my brother and his son M— went to the hamlet of Cachoeira to buy provisions. A quarter of an hour after their departure we heard steps in the front room, and supposed that M— had returned to fetch something. On going thither no living soul was seen, and all had become silent. The other children had been playing near us, and my brother declared when he came back that neither he nor his son had returned at an earlier hour. On the evening of the same day, my brother being alone in this apartment, heard in the adjoining visitors' room the steps of a person walking towards him. Although he knew that the next room was closed and that it was very unlikely that anybody should be there, he wished to make sure. His surprise was great when, as the result of his examination, the footsteps ceased, and the place whence they seemed to proceed was found to be deserted.

It will be noted that my brother showed no fear whatever of these things; and, whether alone, or in company, he never failed to inquire into any phenomena that happened.

One evening at 7 o'clock, being thirsty, he went into the haunted room to get water from the talha (a large earthenware vase) that was placed there. Close to this there was a wooden bedstead without a mattress; and on its boards rested a quiet and unobtrusive cula or calabash. While taking out water and drinking, he heard most distinctly the noise of the calabash being dragged over the boards. On looking round, however, to witness the phenomenon *vide*, it was found to be quietly resting in just

the same place as before. Some months after, my sister also went in to drink water, and the same phenomenon was repeated in all its details for her benefit.

Finally the day came in which we could all relate a similar experience. It was in the afternoon, about 6 o'clock, when we heard the noise of a wooden form being dragged along the floor, yet on running to see what it was, we could neither discover the cause of the noise, nor find that anything was out of its place.

These are the marvels I have to relate; and however improbable and absurd they may be thought, we who saw them with our own eyes and heard them with our own ears, can guarantee that they did really happen and that our account of them is exact.

MANOEL ANTUNES DE OLIVEIRA.

There is internal evidence in this account to show that it is a faithful rendering of the facts. Surely no one would ever go to the trouble of narrating such a wearisome series of unmeaning incidents unless they did really occur. As is so often the case, the experiences followed closely on a death, although it does not seem that the boy L— recognized his mother in the hallucinatory form, or that in the succeeding phenomena any positive indication was given of the decedent's agency.

The case is, I think, instructive because, while most of the phenomena incline in their characteristics to those called physical, others, such as the lights seen by Sr. Manoel Antunes, and not by F—, and the sound of the movement of bodies which were, nevertheless, stationary, seem to belong to an unexplored mark or frontier land which—I believe—will yet be discovered stretching between the visible and the invisible world.

With regard to the luminous appearances observed by Sr. Antunes and his family, it may be remarked that fire-flies are very common in Brazil, and often get into the houses; but it is not credible that country people should be deceived by objects with which they are so familiar. Nor does the description given warrant the supposition that they were so illuded. On the contrary, their experiences bear a strong family likeness to facts that have been recorded in other countries—facts that in all probability, were never heard of by these simple witnesses.

I will now pass to a case characterized by what might be called "lithobolia," i. e.: the throwing of missiles by unseen agency. It was published in *The Reformador* of June 15, 1884, and is signed by a Lieutenant Antonio José Barbosa. His account is corroborated by five other witnesses, whose names are given at full length. I am not personally acquainted with any of these persons, who, indeed, lived at the time of the occurrences in the extreme north of Brazil, but their evidence has been given with such detail and apparent care that I have no hesitation in presenting it:

(13.) Before beginning the narration of the extraordinary and mysterious occurrences that took place in the Parish of Moura (Province of the Amazon) in the years 1882 and 1884, I ought to declare frankly to the impartial reader that I was never an adept of spiritism and that I have never read a single work on such a transcendental subject. Like many other people, I was at first a disbeliever, and it was only

after thorough investigation to get at the truth that I was obliged to humble myself to the admission that there really was something above matter—which in the full light of day gave undeniable proofs of its own existence. This being so, the incredulous must not conclude from my account that I am merely a visionary, or that I have been the victim of fraud or hallucination. It will be seen further on that my evidence is confirmed by that of other deponents.

In 1882 I withdrew from Manaus to the Parish of Moura, together with the members of my household—composed of four small children, my wife, a manservant and a maid-servant. On arriving there we stayed with a family that offered their house to us till another should be ready which was then undergoing repairs. When it was finished we moved into it.

Some days afterwards the children began to complain that towards evening small objects were thrown at them—without, however, hurting them. I did not attach any importance to these reports, supposing it to be merely play among the children themselves or the trickery of some person about the house who was trying to frighten them. Later on, my wife called my attention to the same thing, asking me to look into it. Even then I did not believe in it; nor had I the slightest idea that it might be owing to supernatural agency. Next, the servants complained, so that I myself began to watch; and, as a consequence, I was often a witness to these strange occurrences. I kept what was thrown to examine on the following day. I also observed with some interest that the artful thrower began at 6 o'clock in the evening and left off at 9 o'clock, only allowing us to rest when we were at prayers. In the face of such phenomena I exerted my effort to discover their cause, and went round the house outside firing shots, although I perceived that the objects thrown came with but little force from some point near me. Fortunately no one was touched by them.

In this way months passed. Frustrated in all my endeavors to solve the mystery, and more and more perplexed about it, yet unable to admit the supernatural, so opposed to my mode of thinking, I resolved to shut the doors of the house and to gather all the members of the house together in one place with a sufficiently bright light burning. This I did—but the result was always the same; from different places stones, lumps of clay, etc., were thrown at us almost simultaneously, and we could distinctly perceive the directions whence they came.

That I might not be suspected of inventing idle tales, I invited witnesses to my house, asking them to employ all vigilance in watching what happened. First of all I took them through the house, and then we sat down. At once stones, lumps of clay and handfuls of earth came from different places in the interior of the house, which was, nevertheless, completely closed.

Three times did people surround the building, but this did not seem to hinder the operations of the invisible thrower. On the contrary, he seemed to be stimulated by seeing so many persons gathered together.

I was anxious to move from the house on account of my wife, who was suffering from nervous attacks

brought on by fear, and because of the children, who were all terrified. One night we went so far as to take refuge in the house of a neighboring family; but when we returned home at 6 o'clock on the following morning we were received with stones, which continued to be thrown throughout the day.

To Be Continued.

MATERIALISTIC SPIRITUALISM.

BY CARL BURELL.

Jesus of Nazareth taught with more especial emphasis than any other one thing that his followers should "do unto others as they would be done by." To-day many—too very many—of his so-called followers—Christians—act rather on the principle "Be ye careful that others do not unto you as ye would do unto them." In other words some of the most devout followers of one of the most altruistic beings who ever lived on earth act from the most egotistic motives, exactly reversing the principles of him whose teachings they profess to follow.

So with Spiritualism, which is in essence and should be in practical application the very opposite to materialism, is often, too often, we are obliged to acknowledge, degenerated and reverted to its most materialistic opposite.

To me it matters not through what media or in what forms communications may come to us in this sphere from those who have passed on to the next; but what interests me is the essence, or perhaps I mean rather the ethics, of the communication. Any one acquainted with the simplest elements of evolution or even any one who merely keeps his eyes open to what goes on about him, must realize the infinite omnipresent power of the law of progress. No one stands still, but comparatively few degenerate; the great mass moves ever onward and upward to higher and more perfect forms and likewise to higher and better planes. Every progressive change in the material world that has been brought within the scope of science gives us more perfect forms, and every change in the mental world that has been brought within the scope of practical ethics and analytical philosophy has brought us into or at least nearer to some higher and better plane.

Death is but one of the combined mental and physical changes that comes to our existence; and while many of the changes concerning which we do not know all point in one direction—upward—is it probable that this one change concerning which we do not quite know takes us in the opposite direction?

As we pass while in this sphere into higher planes our first and greatest desire is to help our friends and those whom we love to attain the same goal and receive the same benefits. We do this by trying to transfer their attentions and affections from the crude, gross things of their lower, meaner plane to the higher, purer and better things of our plane. We talk to them not about their obscenities and low desires but rather about better and higher things. Should not the same law hold good in spiritual communications? Would we from an ethical standpoint expect a departed friend who had reached a higher and better plane to come back and talk to us and with us about common material things which had no possible reference to anything on the spiritual plane? I would as soon expect myself to go down and tell obscene stories and sing vile songs with the inmates of a dive as to expect the spirit of a departed friend to come down to me and advise me how to gain some mere material advantage in social or business life. What I should expect would be some spiritual thought or some ethical idea that would help me and enable me to become more spiritual myself; that would cause me to live more on the spiritual and less on the material plane than I would do but for the communication.

Such communications and only such can have any real ethical value. The first and most important of the corollaries from the law of progress is that all phenomena, whether occasional or continual, are for some definite purpose, which purpose must be the advancement of the practical workings of the great

law itself. Spiritual phenomena—if such phenomena absolutely exists—must be subject to the same rule. Spiritual communications as a whole must always and in individual examples must in a majority of cases occur for the purpose of raising humanity or a portion thereof upward to, or at least toward, a higher, better and more spiritual plane.

All so-called communications which in essence fall short of this ethical standard would seem to me to be a priori evidence either of sheer deception and illusion or, if it was a real communication, of the fact that the media was too imperfect to afford the spirit expression or that the recipient was on too low a plane to be able to comprehend. When we have reasonably satisfied ourselves that it is no illusion, then it becomes manifestly our duty to try to attain such plane that spirits can more easily communicate with us with or without media. When we have attained such spiritual plane, then and then only can we call our Spiritualism a science and openly affirm that it has proven materialism to be false.

EAST PEMBROKE, N. H.

PERSONALITY INDISSOLUBLE--REINCARNATION IMPOSSIBLE.

BY G. B. STEBBINS.

The continuity of individual and personal existence, here and hereafter, has been the persistent faith of the ages. The immortal hope of reunion with friends in a future existence is the witness within, the soul's testimony. That faith endures and gains with the progress of religious ideas and spiritual culture. A noble company of the world's great thinkers and seers and reformers, whose words will never die, held it fast. Not believed by all, it has asserted itself amidst conflicting theories and brought such inspiring power as never comes without it.

One life, with its personal experiences, one great transition miscalled death, each to go through his, or her, own trials and triumphs, learning wisdom by their lessons, each to reap as they have sown and all finally to reach the light, is the trend of the world's thought. Whittier wisely said:

"We shape ourselves the joy or fear
Of which our coming time is made,
And fill our future's atmosphere
With sunshine or with shade!"

But the Quaker poet never believed the awful dogma of eternal punishment. He emphasized the persistence of personal life, protesting against being merged in some shadowy infinity or going through a weary round of transmigrations, he wrote:

"No! I have friends in spirit-land—
Not others but themselves are they.
And still I think of them the same
As when the Master's summons came:
Their change—the holy morn-light breaking
Upon the dream-worn sleeper, waking—
A change from twilight into day."

Not only modern Spiritualism, with its proof positive of a future life, but the testimony of history that, as Draper says, gives from remotest ages "the belief that the shades of the dead do return" as that of the wise and thoughtful, verify and confirm this personal and indestructible existence. The natural and divine order is that, here and hereafter, each must gain by their own experiences, making the errors of to-day upward steps in the ladder of life for to-morrow.

What need of reincarnation and transmigration—fading fancies of old religions past their prime?

Can one become a score of persons in succession, and, amidst a confusion of temperaments and careers, get himself together into sufficient coherence to ask: "Where am I at?" and "Who am I?" with as much sense and profit as if he had been himself, in a natural way, all the time. No help, but sore hindrance do these fancies bring.

A sensible woman lately told me of meeting a zealous reincarnationist who said she was a seer in

Judea in the days of the Apostles, and, in a vague way, claimed to remember her life then and there. My friend said to her: "Who and where were you fifty or a hundred years ago, or any time back to your Judean days?" but got no answer.

The psychical scientists or the Spiritualists give open facts, and even if you cannot accept all they say, you must admit that they claim to give proof for their statements.

What reincarnationist has ever given a connected story of a century, or a thousand years, of their heterogeneous career as prince and peasant, wild Arab, elegant Frenchman or whoever they might have been? It seems like "the stuffs that dreams are made of."

Personality is not flitting and changing like an April cloud. The soul laughs at the dagger's point, defies the tooth of time, and outlasts the granite hills. Now and ever must we be ourselves. "As the death of the germ is necessary to the birth and development of the flower, so is the death of man's physical body an indispensable precedent and indication of his spiritual birth or resurrection. Death is only a circumstance in the eternal life and experience of the human soul"—so said A. J. Davis in his inspired days.

A PIAZZA TALK.

BY LILIAN WHITING.

Last evening I sat with Mrs. Abby Morton Diaz on the piazza of her romantically beautiful home at Belmont. It is a house that one loves to christen after the Florentine fashion "Villina Diaz"—a charming villa perched on a pine hill, with all Boston and a half dozen suburban towns in the picturesque panorama below. The "Gilded Dome" gleams from before her windows, as of course it must in the landscape of every good Bostonian, and two lines of railroad, the Fitchburg and the Lowell, their stations within two minutes walk of Villina Diaz (although they are both hidden by the curve of the hill) to wait to convey my Lady Diaz to the city at any time her heart—or shall I say her mind (?) inclines toward it. But now her lectures are over for the season, though if the call comes for one of her stirring and stimulating "Humanity Talks," she is always ready, and few of all our progressive speakers so lead an audience to enthusiasm and new life as does Mrs. Diaz.

Our piazza talk last night quickly turned to the one subject most in the air at this time—that of psychical phenomena. We spoke first of all of the importance and value of the "automatic" writing of Mrs. Underwood—those records signed by the familiar initials "S. A. U." which seem to both of us to contain messages of more clearness and importance than are to be found elsewhere. Mrs. Diaz remarked to me that she had been doing up a bundle of THE RELIGIO-PHILOSOPHICAL JOURNALS that very day to send to Plymouth.

"And I always send mine to some one," I replied, "after reading parts of it with nearly all my callers. I should no more think of throwing a number of THE JOURNAL among waste papers than I should of throwing away bank bills."

Just here I shall beg to add my conviction that we should each and all—every one of us who are interested in the higher purposes of the life that is and that which is to come—that we should each make an individual effort to sustain and strengthen Mr. and Mrs. Underwood in their admirable work by the practical means of aiding to extend its subscription list. THE RELIGIO-PHILOSOPHICAL JOURNAL holds an unique place in the press of America. It stands for the most enlightened thought on the most important and the most immediately practical interests of the time, and all who care for this thought are personally interested in sustaining the journal devoted to it.

But this is a digression. A curious instance of which Mrs. Diaz and I were speaking last night I shall venture to relate. A Boston woman, whom we will call Mrs. A—, told me as we sat side by side at the "breakfast" given to Miss Frances Willard

last week, the following interesting incident of her own experience:

Mrs. A— was sitting alone in her own room at her writing-desk when, suddenly, a hand came down with some force on her back. She started, and turned, but saw no one, nor was it possible that any person had entered the room which was upstairs and no one else, at the time, was on that floor. Hearing the stable door close she glanced at the clock which pointed to twenty minutes of twelve—a fact impressed on her mind by the thought that her coachman was going very early to dinner. During the afternoon her husband came in looking pale and to her anxious inquiry replied that his brother George had died that day at twenty minutes of twelve. It was some days after that a member of the family recalled to Mrs. A—, that at a previous time, her husband's brother (who was a Spiritualist) had laughingly said to her: "When I die I'll come back and let you know it this way," playfully bringing his hand down on her back, in precisely the way that she had felt it on this occasion when no one was near.

The lady is one of the most prominent women in Boston, and Dr. Hodgson, of the Psychical Society, entreated her to record this story for their records.

The air is full of daily and hourly instances of thought-transference and mental vibration. The entire atmosphere seems to be magnetic, and psychical telegraphy is growing to be a common and almost a universal experience.

AUTOMATIC COMMUNICATIONS.

Question.—"Are all those in your sphere able to communicate with people on earth, or are certain individuals chosen for that mission?"

Answer.—"Yes, as men and women are chosen to enter into a larger life, because they are adapted to its requirements."

Q.—"And are those here with whom you can communicate also chosen because of their adaptability?"

A.—"Should you stop to think a little, your own common sense would insist upon an affirmative answer."

Q.—"For what reason were you, who now write us, chosen?"

A.—"Have done our best to bring around this state of knowledge."

Q.—"How is this choice made?"

A.—"Bands of all those desirous of scientific research are formed, and those best adapted to become mediums are set apart to devote themselves to perfecting soul communion with those in the flesh."

Q.—"Are your associations for scientific research somewhat like the societies of psychical research on our earth?"

A.—"Yes, but so very different, because of the changed conditions."

Q.—"What are some of the conditions necessary for communication between your plane and ours?"

A.—"Conditions depend considerably upon those whom your needs will call upon. None are allowed to control who are not for some cause anxious to get into communication with those left behind."

Q.—"Are all spirits on your sphere able to answer correctly all our questions?"

A.—"There are among us those who make special inquiry into all new steps in intellectual progress, and it will be necessary to summon each of these in turn to answer different questions."

Q.—"How shall we know of whom to ask these questions?"

A.—"We will go over that among ourselves, and will let you know to whom to apply, and when."

Q.—"Will such communications be of real benefit to us?"

A.—"Receive gain by showing you what is possible. Perhaps, we cannot tell until we try. Receive what we are told to say to you by our superiors more in hearing with you than we are."

I see, what is your opinion of theosophy?"

A.—"Theosophy as you ought to understand contains considerable truth and considerable error."

Is there any truth in what theosophists

claim, that long ago men lived who were much wiser than we are to-day?"

A.—"Long ago men were eager as they caught such glimpses of truth as conditions made possible and grew anxious to reach immediately concrete things, and came to conclusions hastily. Those conclusions having their base in truth they considered final, whereas they are only the beginnings of a long course of lessons. Impatience is one of the greatest impediments to progress in conveying to your minds what we are anxious to give you evidence of."

Q.—"Your reply does not seem to us a clear answer to our question?"

A.—"Ah, don't you understand that we can't assimilate our thoughts to your vagaries? We could explain, if you understood our nomenclature but every environment has its language, and ours is altogether different from what you are accustomed to—later, we will try, dear children, to make clear what is obscure. We understand your limitations."

Another time when a different mind seemed present I asked in regard to what truth there might be in theosophy, when the following answer entirely opposed to my own convictions was written. I give it as received while personally disbelieving its correctness.

A.—"As one who is in sympathy with every effort of humanity to perfect itself, I must endorse the theosophical creation. Bigotry will forever retard progress on spiritual planes."

Q.—"Do we not gain higher inspiration from our books at home than by joining societies for mutual culture?"

A.—"Books are the soul of humanity, the essence of civilization. Your question goes to show that good may come up afresh from distant sources."

Q.—"But is there not much also to be gained by discussions of the questions of the day in these societies?"

A.—"Clamor of minds is as the clash of arms in ancient tournaments—necessary to draw attention to deep thinking and high living."

Q.—"In your sphere is there anything analogous to the class distinctions among men?"

A.—"Distinctions are made on this plane as on yours, but on a different basis. Voice of the people don't count with us as with you; genuine qualities are more the standard than appearances. Was not clean living a help to you on your plane even when you seemed unsuccessful so far as mere commercial value went?"

Q.—"Do all spirits progress on leaving this plane?"

A.—"There are some who may never reach a higher plane; who change and change for ages without real progress."

Q.—"That does not seem to us right or true. It seems to us that there should always be progress possible for every soul?"

A.—"Yes; but if we should give a charitable hope for such as these who are now over on your side but defining the limitations absolutely necessary, you would say from your narrow view that our explanation was incomplete and unjust—but we are in a position to see further than it is given you to see."

Once when we asked if the individuality in control was male or female the reply was: "Ghosts of soul-forces cannot claim sensual sex characteristics."

Q.—"Can they claim intellectual sex characteristics?"

A.—"Sex does not dominate spiritual planes. Sex is a sense attribute."

Q.—"Is there any truth in the symptneumatic theory of Lawrence Oliphant and others that there was at first no male or female, but a biune personality?"

A.—"Sex was not until deterioration began."

Q.—"Did that deterioration begin in spirit life or on this plane?"

A.—"Best of all that was designed showed sympathy with lower orders of animalistic forms, and the Power that projected being limited was balked of its purer aims."

Q.—"Can you give us an idea of what that Power was? Was it primordial or secondary?"

A.—"Sense perceptions and sense perceptions may not explain to you what to us is, oh, how clear!"

Q.—"Won't you try to give an answer which will at least approximately explain your meaning?"

A.—"Spirit and matter, while apparently in unison so far as you can understand, are yet as far apart as light and shade, as right and wrong, as husk and nut."

At another time reference was made to some public meeting I had attended a day or two previously, and I asked if the writer had been present there:

A.—"Round you were gathered an interested set of women and men spirits who were in accord with various speakers."

Q.—"You mention women and men spirits—then sex prevails in your sphere, as in ours?"

A.—"Yes, there is sex here; but not in the sense you understand."

S. A. U.

"CANST THOU BY SEARCHING FIND OUT GOD?"

BY WALTER HOWELL.

Science stands as the investigator and exponent of the order of the phenomenal universe. Religion guards with jealous care the sublime mystery that lies beneath all appearances; and when the bold enquirer ventures beyond his province in the name of science, the voice of religion is heard saying, "so far shalt thou go and no farther." "Great is the mystery of Godliness." It is generally confessed that science knows only phenomena. Religion is said by some, to know the noumenon. Here it is pertinent to ask, can the conditioned know the unconditioned? Can the finite know the infinite? Can the creature know the creator? The profoundest thinkers of our day recognize the infinite, the unconditioned, and the unknown as requisite cognitions of consciousness, but not as a subject of knowledge.

Mr. Spencer has pointed out how imperceptibly we pass from cognitions of things to a symbolic representation of those too great to be adequately conceived, and from this to a symbolization of that which transcends things. In this way we are apt to confound the symbols of things known with those of things unknown, and finally to identify the symbol of the thing, or the unknown with its reality. It is this confusion of the symbol with the thing or entity symbolized, which has given rise to much fruitless controversy. While it has been necessary in the past, and will be needful for a long time to come, that man should express in creedal form his idea of Deity, it is nevertheless a species of atheism to do so. That which is definable is finite; and that which is infinite is indefinable. When the theologian shall fully realize the futility of parts of speech to define that which the totality of language will not describe, he will forthwith cease to demand an unqualified assent to a man made creed and recognize in him who refuses creedal limitations a true worshiper of "the unknown God."

Mr. John Fiske following in the footsteps of Mr. Herbert Spencer has most ably shown the difficulties which stand in the way of the three theories, atheistic, pantheistic and theistic. While intelligently presented by their devotees, each in turn involves insurmountable intellectual incongruities. If we accept the theistic hypothesis as being in our opinion least objectionable, we are thrown upon the horn of a dilemma akin to that which confronts the pantheist. A self-moved, self-existent, uncaused being cannot be represented in thought by a being caused, dependent, moved upon, and conditioned as we are.

The wonderful feature of the whole matter is, that we are bound by our very nature and the nature of things, to contemplate the existence of this supreme reality. Phenomena suggest the noumenon. The conditioned hints the existence of the unconditioned. The recognition of the finite presupposes the infinite.

When man feels himself in the presence of the infinite and eternal reality, he will find silence most eloquent, and the unuttered veneration of the heart the fittest expression of the soul's devotion. Words

in the presence of this transcendent being are idle, and even our most exalted thought is vain. "For my thoughts are not as your thoughts, neither are my ways your ways," saith the Lord. "For as the heavens are higher than the earth, so are my thoughts higher than your thoughts and my ways than your ways."

In contemplating the existence of the infinite and eternal one as the unknowable, the unconditioned and the like, the heart yearns for more exact definition. (I mean the heart of the mass, for with them lack of definiteness is equal to non-existence when considering a matter of faith. But vagueness is an accompaniment of ignorance in matters of mundane concern.) It is for this reason that we have had so many god-men in the history of religion. There has ever been a need for humanization of a Deity and an apparent necessity for the deification of humanity. These tendencies are most useful if they elevate man's idea of God from a brutal conception to a humane one; and idealize man so that he may the more perfectly recognize the divine possibilities within humanity. In the tendency to humanize God, we perceive an advance in thought and a descent of Deity. In the effort to deify humanity, we see an approach of man towards the divine. In the one case we behold God incarnating himself in the flesh; while on the other hand, we see man being translated through the clouds of ignorance and folly into the atmosphere of the angels and into closer oneness with the eternal spirit.

We are indebted to Dr. Francis E. Abbot and others for suggesting an interpretation of the doctrine of "The Relativity of Knowledge" which may not necessarily exclude from the domain of knowledge the nature of the infinite. He maintains that we can know noumenon and phenomena at the same time. Not infinitely, but to a finite degree according to our capacity. I presume he would consider this illustration as approximating to the idea he wishes to convey. "If we analyze one drop of the ocean's water and know its ingredients, we do know the nature of sea-water, even if we do not comprehend its bounds." But after all our chemical explanation, is there not an explanation of the explanation and so on forever? Can we reach final analysis? Supposing we never confront the noumenon, eternal phenomena impinging upon our consciousness with all the potency of reality to us, is it not enough for us to realize that within the veil of phenomena the noumenon abides forever? The ancients said, "no man can see God and live." We never saw aught but manifestations of each other, and this has not generated a single doubt of our actuality. Knowing the inadequacy of the manifested to reveal the unmanifested, or the limited to manifest the unlimited, we should be content with that measure of the divine as comes within our soul's capacity to receive, even should that prove to be naught but the drapery of the most high. Can we finite beings ever hope to study God in the nude? There are times when the spirit of such daring adventure descends upon us; and again there are seasons in which we feel the profanation which such boldness involves.

If we received such immediate intuitions as some would have us believe, how is that our idea of God is not uniform, or even universal? There is one feature underlying all ideals of divinity, and that is the element of mystery. It may yet be conceded that the real object of worship is this very mystery, rather than the formulated conception. Socrates and Paul worshiped with Mr. Spencer and his followers at the shrine of the unknown God.

The essential qualities for us to acquaint ourselves with and develop within us are, however, love, truth, justice, mercy, goodness and purity. These are the divinely human attributes we must cultivate.

When some of us express our idea of Deity as impersonal, the religious zealot raises his hands in holy horror and exclaims, don't believe in a personal God. Why should I believe in the personality of God? Is not the idea too anthropomorphic? If my conception were below that of personality, then a

personal God would be an advanced ideal; but seeing that personification of Deity seems to me a degradation, I prefer abandoning all unworthy ideals, even should this course leave me no definite conceptions; if happily I might so exalt my emotions in the presence of the all pervading spirit above all thought of time, space, or person, in relation to the infinite.

To take away all definition, to destroy all symbols would be to produce chaos in the minds of a large portion of mankind, and would be attended by serious consequences. Fortunately beliefs, like physical forms, are organized and cannot easily be disintegrated. It is for this reason that reforms are slow and the established order not readily overthrown. So the most popular conception of Deity is that best adapted for the mass. It may then be asked, why seek to change it if it is so well suited to the needs of man? The answer is plain; because progress involves change, and while present ideas may be adapted for mankind to-day, they will not be so harmonious with his nature in the mental and moral atmosphere of the future. The conservative spirit is important to prevent too rapid change or the acceptance of theories which are untenable; and the radical spirit is equally needful to avoid stagnation.

It may perhaps be well to briefly pass in review the transformations of the idea of God as it evolved from fetish up to the monotheistic conception.

On every hand the primitive man beheld a mysterious play of forces, some of these he thought were favorably disposed towards him, while others were regarded as inimical to his well-being. The only force he had any knowledge of was that by which he accomplished his purposes; viz: volition. Hence he personifies the sun, the moon, the stars, the tempest, the clouds, and the rest of nature's phenomena. Surely, the smiling sunshine and the angry storm are not caused by the same will; they must be opposing powers. They had learned that an angry chief might be pacified by gifts and his temper softened. Why should not this dweller in the storm, or flood, or frost, be thus appreciated?

Interwoven with this personification of physical phenomena, there also grew up a form of ancestor worship. In dreams and visions and in many other ways the spirits of the so-called dead appeared and were no doubt looked upon as of a much more powerful character now they had taken their place among the gods. They were more powerful either for good or evil, in the opinion of our barbaric forefathers. If we need confirmation of this fact, we need only turn to such races as now exist among whom these ideas are still current. The myths which found acceptance among the Hindus, Egyptians, Greeks, Norsemen, South Sea Islanders, and North American Indians furnish ample data in support of the evolution of the idea of God from these crude notions, or perhaps more correctly speaking, through these, until its sublimist conception is reached.

In the line of ancestor worship it is interesting to trace the progress from the polytheistic to monotheistic conception. The household god of one generation becomes the tribal deity of a future age. When a dominant tribe has conquered a number of other tribes, the god of the victorious becomes the god of the defeated people. In this way the household deity is metamorphosed into a national god. (Rome adopted another policy, however, by permitting her subjects to enjoy their own religion, and not only so, but gave the gods of a conquered people a place in their pantheon.) The Old Testament furnishes an illustration in point: "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Will not this passage bear the interpretation that this once household god of Abraham at last figures as the God of Israel?

As natural law encroached upon the realm of the once all-pervading supernaturalism of prehistoric man, the number of deities became gradually less, until the thought of an underlying unity gained supremacy. To discover this unity was for ages the attempt of metaphysics. How utterly this bold spirit failed in that attempt, the history of philosophy from

the time of Thales down to our own day clearly teaches. Our ideal of God

"Is an arch where through
Gleams that untraveled world, whose margin fades
Forever and forever as we move."

The eye of faith may discern a glory which the intellect cannot comprehend. But this is no compromise with an unreasoning or unreasonable theology. There are truths which are by virtue of their nature above reason. The mystery of religion transcends reason; it is not below reason. Many unreasonable dogmas are taught in the name of religion, and we are asked to accept them as the mysteries of God. But we cannot accept a doctrine contradictory to reason, on the authority of any cult; we must recognize the reasonableness of the mystery. The truths of science, the inductions and deductions of philosophy, will harmonize with the essentials of true religion. Each has its own legitimate sphere of inquiry, and if they keep their own field of investigation, science will furnish philosophy with needful data; philosophy will be the helper of religion; and religion will minister to that emotional nature of ours and satisfy its longings as science and philosophy alone could never do. The conflict between these arises as a result of one or the other encroaching upon territory which does not belong to it. Whether we take the pathway of religion through the zigzag winding of ancestor worship, animal worship, plant worship, sun worship, and the like; or whether we plod our weary way through the fields of science, or wander with the philosophers by the sea of that mysterious unity that is hidden from our view. Whatever path we take, we must ultimately confess ourselves in the presence of the great unknown.

Our symbols are not God. Our idea of the supreme is not God. All we know is our symbol or our idea, but the Most High is infinitely beyond our subtlest and sublimest thought. Can we by searching find him? Let us not give up in utter despair. If we still think there is hope in this direction, let us follow our intuition, feeling assured that our search will not be altogether in vain.

From primitive ages down to the present the necessity for an idea of God has been recognized. The form of theology which clothes the religious sentiment varies with the degree of development reached by the devotees, but the underlying principle is the same throughout.

Among advanced races, one of three alternatives have been chosen: Atheism, Pantheism, or Theism. In the first the universe is self-existent, self-caused, and self-sustained. In the second, the universe was originally in a state of potency and from the unmanifested state came forth of itself, or God and the universe are one, and hence conditioned. With the last regard the universe as the creation of a being who lived through all past eternity and will exist through all future aeons; self-existent, self-sustaining, the mover and not the moved upon. In the last case, we are invited to behold in the personal God of the theist, the first and final cause of all. But are we who never met with an uncaused cause in all our experience capable of forming an idea answering to a first cause? We may not escape the conclusion of the existence of final causation, because we cannot think of an eternity of caused causes. If we go back in imagination to a time when the universe was not, before the "morning stars sang together, and the sons of God shouted for joy," and view the viewlessness in which the Creator is enthroned, then witness his first creative act, the suggestion will come to mind, what caused him to create. Instantly we are made to feel that even he is subject to law, and then the law is cause, and so on forever. In vain reason tries in this direction to solve the mystery.

Creation by fiat has been abandoned long ago by those who study the book of nature. We do not attempt to prove the existence of an instantaneous design, and his nature from a design. It means to ends, have been among the exploded and fanciful pet theories that by influence the advanced thinkers of our

should expect an infinite wise designer to accomplish his purpose without being at the same time a most seemingly reckless destroyer. For a long time the watch and its maker were used as simile for the created and the Creator. But when Mr. Spencer suggests the idea of a watch endowed with consciousness and thought, contemplating its maker as having wheels and springs like itself, the analogy loses much of its charm. When we attempt to form conceptions of Deity in accordance with our either physical or mental constitution we are as much at fault as the supposed thinking watch would be. We shall do better to contemplate the universe as an organism rather than as a machine. God as infilling the world with his life rather than as a mechanic moving a vast machine of which he forms no part, or with which he is not in a most essential way identified. It was Mr. John Fiske who replaced the simile of the watch by that of the flower; a much better symbol. It was Emerson who said: "God puts forth the universe as a tree puts forth its branches, its foliage, its blossom and its fruit." We must not confound the unlimited with the circumscribed.

How often have the theologians in their anxiety to uphold a pet notion, striven to make mammoth cave fish, the polar bear, and other cases of adaptation and adjustment to environment prove a tenet of faith, instead of demonstrating natural selection, and the law of disuse?

I have no fault to find with those who see everywhere the footprints of the Most High, but footprints are neither the feet nor to be mistaken for the Most High himself. We behold the footmarks, but he who made them we see not. In the light of the material world we see matter. In the sunshine of the moral world we behold ethics. In the white light of the mind we perceive intellect. Is there not a vaster dome than the arch that bends above us in the physical universe? Is there no light in which we may behold spiritual reality? Perhaps we may yet find that for which we seek. One thing is certain, and that is, that the intellect alone has in the past failed to discover the object of our quest.

The heart sends out its love. In the form of a dove the affection for the hidden God goes forth. Presently it returns with the olive branch of peace in its beak, but no divine message, save that emblem which seemeth to say: "Be still and know that I am God."

The moral sense gazes around and is bewildered by the existence of an all-wise and good God. It sees the universe as a huge charnel-house; what in early childhood appeared a beautiful garden worthy the habitation of the gods, in later years it regards as one vast cemetery where youthful hopes are buried, and friends are put out of sight. Suffering, poverty, crime, and death are here. Whence came these? Oh God, cries conscience, where art thou? Reading history between the lines, peering beyond the veil of present apparent advantage, looking far behind the policies of men, and interpreting the ruin of empires and fall of mighty dynasties, it perceives that after all, "there is a power that makes for righteousness;" "but its form is not clearly seen."

Slumbering soul, come forth; expand thy wings of faith and hope. "Fly to the uttermost parts of the earth; go make thy bed in hell," or plume thy wings and fly high as heaven, if perchance thou mayest find him for whom we seek. Higher, higher, higher. Native of the celestial sphere, what sees thou? On a sea of light I stand. The breath of love fills every mill, and joy dances upon each wave. All is life; all is light; all is harmony. Sun, moon, and stars chant the praise of him I seek; earth, sea, and sky are the lyre struck by seraph hands; but his form I see not, his voice is silent. Lo, out upon the sea of light I spy a vessel whose golden sails approach nearer and nearer; now she comes ashore; a form like unto God's I see. I fall down to worship. This god-like personage speaks: "See thou do it not, for I am one of thy fellow servants, worship God."

The vision fades, my soul returns from its month of transfiguration; and I am satisfied to think of him

as beyond all puny thought of mine. While I still feel his presence in the all-pervading mystery of nature. Still in a sense never fully realized I see him manifested in the flesh. In every good deed done, in every noble thought we think, in each kind word spoken, in every tear of sympathy shed, in all heroic acts, in all self-sacrifice, and in the love and wisdom embodied in the humanity of all the ages, past, present, and future, I see God incarnate; ever present in time of need; a God near at hand and not afar off. God was, God is, and God ever will be manifest in the flesh and the world; in heaven and through the angels.

PERSISTENCE OF LIFE ENERGY.

By J. O. WOODS.

The burden of proof of man's mortality is on the skeptic. All know that the sum of cosmic energy is ever the same. The life of man is a manifestation of it and what is called death cannot annihilate it and the skeptic may properly be asked to account for its extinction if he insists that death ends all. True the body presents a changed appearance, but life exists under manifold appearances all about us and why should the skeptic assume its extinction under these conditions? Life energy may persist not only under known conditions, but under numberless others not cognized by our senses. In any case he is bound to account for the absent energy. It is not enough to say it is absorbed in the salts and elements of the body, for it was so before, plus the life energy which is something more than chemistry and cohesion.

The materialist assumes much more about matter than he can maintain as objective. He sees only surfaces and his atoms and molecules are hypothetical. They would much more truly be called points of energy. Their qualities are subjective inferences. That certain of them change at death or become latent, is no logical ground for assuming life to become extinct. He has not grasped the whole situation who so assumes. He ignores the great well-known fact of the persistence of energy. Life never dies, however much it may change its manifestation.

Let us then assume the immortality of man and leave the skeptic to break his head against the well-known principle—the persistence and conservation of energy.

CHICAGO.

LINCOLN ON CAPITAL AND LABOR.

[From President Abraham Lincoln's message to the second session of the Thirty-seventh Congress to be found in the appendix to the Congressional Globe of the Thirty-seventh Congress, second session, p. 4.]

Monarchy itself is sometimes hinted at as a possible refuge from the power of the people. In my present position I could scarcely be justified were I to omit raising a warning voice against this approach of returning despotism. It is not needed nor fitting here that a general argument should be made in favor of popular institutions, but there is one point with its connections not so hackneyed as most others to which I ask a brief attention. It is the effort to place capital on an equal footing with, if not above, labor in the structure of government. It is assumed that labor is available only in connection with capital, that nobody labors unless somebody else owning capital somehow by the use of it induces him to labor. . . . Labor is prior to and independent of capital. Capital is only the fruit of labor and could never have existed if labor had not first existed. Labor is the superior of capital and deserves much the higher consideration. . . . No men living are more worthy to be trusted than those who toil up from poverty; none less inclined to take or touch aught which they have not honestly earned. Let them beware of surrendering a power which they already possess and which, if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them till all of liberty shall be lost.

LABOR leaders have long recognized the saloon as one of the deadliest foes of the workingman in his

struggles against monopoly. Ginmill politics invariably defeat, wherever possible, reform legislation; and the alcohol habit, by weakening the brain and will of the masses in our great cities, is preventing that efficient and disciplined cooperation of the people so necessary to reforms of any great moment. At the same time, the liquor traffic, employing men in a useless and destructive business, wastes social energy, which, if devoted to useful production, would make room at once for half a million additional men in manufacturing alone, and indirectly set humming every idle machine in the nation. The liquor traffic, too, is a fruitful parent of child labor and its attendant horrors. To many who have made a careful study of existing evil conditions, there is a growing feeling that the liquor question and the labor question must be met and solved together.—Chicago Times.

THE recent congress of liberal religious societies at Chicago was the outgrowth of a longing for closer fellowship between those whose theology puts them on the outside of the orthodox fence. More than this, it expressed a conviction which the event has justified, that there is a substantial basis for such fellowship in common sympathies, ideals, purposes and religious beliefs. The men who projected the conference and the men and women who came to its sessions were convinced in advance that the agreements between liberals of all names and associations are much more in number and importance than those things which separate them, and that the body of truth which for substance and spirit they hold in common is as great and as easily grasped and comprehended as the basis of union of the Evangelical alliance itself. Prompted by this conviction, Unitarians, Universalists, independents, liberal orthodox, Jews, free religionists, ethical culturists, and comeouters of all names, came together in Sinai temple, the leading synagogue in Chicago, with the very practical purpose of forming a federation for mutual benefit and for the aggressive propaganda of liberalism. It would have been well-nigh impossible to have gathered a more representative body of liberals than this congress, and almost as difficult to have concentrated more earnestness, and good-will, and high purpose of helpfulness to humanity than Sinai temple contained.—Springfield Republican.

ACCORDING to Albert Shaw in the Century for June, since 1870 Berlin has outstripped New York, increasing from 800,000 to 1,578,794 people. Since 1880 Berlin's rate of growth has been as fast as Chicago's, and twice as fast as Philadelphia. Since 1878 Hamburg has grown three times as fast as Boston, and twice as fast as Baltimore. In the same time Leipzig has outstripped San Francisco and has grown much more rapidly than St. Louis. Munich and Breslau have passed Cincinnati, and Cologne has outpaced Cleveland, Buffalo and Pittsburg. Magdeburg is growing much faster than Detroit and Milwaukee and promises soon to pass them, while many of the smaller German cities are growing faster than such booming towns as Minneapolis, St. Paul, Omaha and Rochester. While these facts should make Americans a little more modest in regard to the growth of cities in this country, the question may be asked is the rapid increase of the population desirable from an intellectual and moral or from a sociological point of view?

It has been no secret among politicians who have any knowledge of the working methods and inside machinery of parties that many of the great corporations (trusts) of the country have habitually made contributions to the campaign funds of both political parties. . . . Large contributions by individuals to party campaign funds are of course open to the suspicion of interested and selfish motives; but contributions by corporations (trusts) affected by legislation, when made to both parties, are flagrantly corrupt, with no redeeming feature.—New York Tribune.

THE POLICY OF SILENCE.

In the Nation appeared recently an editorial from which the following is copied: "As the world now stands, we hold it to be the solemn duty of all writers, preachers, professors, who are engaged in the work of reform, to refrain from denunciations of the existing society and social arrangements. Reform is possible without this, by simply acting on the lines of human nature. . . . Probably thousands of weak brains in both Europe and America are waiting today to have their murderous passions lighted up by a word or two in favor of 'social evolution' by some light-headed professor or half-baked minister who has been overcome by the spectacle of human misery." As though our social evils and wrongs were caused by the utterances of professors, ministers and reformers generally! As though the words of conscientious and sympathetic men who denounce legalized injustice and established abuses were the cause, and not a product of existing discontent! As though the present situation should be met by silence as to social and industrial ills! The Nation would have educated men and those who are in comfortable circumstances, avoid saying anything likely to make the poor discontented with their condition. And yet for years the Nation has been denouncing one of our "social arrangements" in this country—the tariff—as a system by which the many were robbed for the benefit of a few? Has the Nation's discussion of this subject tended to make the poor satisfied with their lot? Let the discussions go on. Let the denunciations of wrong, whether in church or state, whether legalized or in spite of law, be continued. We do not want intellectual peace at the price of intellectual death. We do not want the fire alarm at midnight stopped because it may disturb our sleep. Let us face the situation, and assist in "social evolution" to higher and better conditions, repressing violence, but neither closing our eyes to actual facts nor trying to make people content with things as they are. We should never be satisfied to remain in any condition which admits of improvement.

THE GOVERNMENT AND THE RAILWAYS.

The railways perform a quasi-public service. For more than a quarter of a century there has been a gradual extension of their supervision and regulation by the government. It is not likely that this public control will be abandoned or lessened; it will on the contrary be increased and the next step will be to bring under supervision of the government the relation of the railway companies with their employees. In no other way can the interruption of travel and loss and inconvenience to all classes by railway strikes, be prevented. Says the Springfield Republican: "We have said before, and now repeat, that the government cannot justly interfere against railway strikes unless it is also prepared to protect employees in their rights against railway managers. For Judge Jenkins to enjoin the Northern Pacific men from striking while at the same time refusing to consider in behalf of the men the action of the receivers in reducing wages, was an untenable position to take. The striking, however, must be stopped; and hence the government must take hold of the matter of regulating railroad employment as it now regulates railroad traffic. Congress, therefore, should amend the interstate law by putting into the hands of the national commission or some coordinate body the power to step between railway managers and their employees, to hear complaints from either party in regard to wages, hours of work, etc., and to adjust differences—appeals from its judgment being allowed say to the United States courts of appeal. This would undoubtedly in the first place have a great effect for good upon the spirit of the employees and their general attitude in relation to their work and the public service. It would in the second place offer a practicable means of peacefully settling such disputes as may arise. It would in the third place justify the government in denying to the men the right to conspire together to stop the operations of the roads in order to force a concession from the

managers. Some such provision must be made in behalf of the uninterrupted running of the railways and of the public peace and comfort. We have no question that it would be found effective. Let Congress take hold of it."

The New York World, while condemning the railroad strike as unjustifiable and a menace to public peace and prosperity, says that "if federal interference is insisted upon, on the ground that railroads are performing a semi-public service, and that consequently railroad employees are quasi-public servants, then the interference should not be by a legal quibble. The government should act frankly and straightforwardly and accept the full consequence of the position it assumes. If operating railroads is a public service and railroad men are public servants in any sense that can justify federal control of their acts, then the federal government must not only protect the railroad companies against their employees when there is a quarrel between them—it must also protect the employees in all their rights and privileges as public servants." This is reasonable. A body of railway employees is an essential part of the railway service in its relation to the public, and the relations of inter-state railway employers with their employees should be a matter of government control.

HATE.

A large factor in the unhappiness of this world is the bitterness of hate. It has played a doleful part in the history of races, nations, families and individuals; it is the enemy of love, harmony and peace. Its possession means turmoil and canker in the soul, and in the community where it is allowed to reign. Hatred springs from many causes, chief among which are the wrong and injustice done by tyranny, grasping greed, reckless passion, and infringements of personal rights. Weak and selfish natures hate because of envy of another's seeming good fortune, a hate which makes them long to strip him of his possessions—which makes dishonesty, treachery and even murder possible. Strong natures hate most when a wrong has been basely done, when injustice triumphs, when the mightier crush and trample upon the rights of the weaker. Sometimes even love itself is the cause of hatred, when abused, and its appeals are despised and rejected. Ignorance also, often causes hate, by reason of judgment from partial knowledge, thus mistaking the motives which lead to actions that breed distrust and hatred.

Indeed, hatred is too frequently only a cherished misconception of motives in others, as has often been perceived when history has collected all the facts in regard to the causes of national wars, and family feuds. Says Marcus Aurelius, "consider that thou dost not even understand whether men are doing wrong or not, for many things are done with a certain reference to circumstances; and in short a man must learn a great deal to enable him to pass a correct judgment on another man's acts." Thus such hate often robs the ones who indulge in it, of longed for and easily attained happiness, by their blindness to the fact that the evil feeling is only on one side, for many times are true friends misunderstood through quickly aroused hatred; friends, who though willing to meet with joy a renewal of fraternal kindness are kept from proffering love, through fear of the grinning fiend of hate that bars soul from soul.

The hatred that endures is a slow poison to those who harbor it, a poison which deteriorates the soul and prevents spiritual progress; serenity of spirit, happiness, joy, are all unknown to the hater; all common pleasures are embittered; all high aspiration crushed by this most hurtful passion which is never a joy, but only a mad torturing pain to its possessor.

No one note in the life of Christ rings out more nobly, clearly, purely through the ages than that tender prayer from his pain-distorted lips on the cross: "Father forgive them for they know not what they do." Truly those whom hate actuates "know not what they do" for hatred begets hatred as love begets love, and every spiritual movement in the

wrong direction starts a long chain of evil for ourselves and others.

Strangest of all types of hatred are those bequeathed to the family, children or surviving friends by dying men and women, and often carried out by these from a mistaken sense of loyalty to the departed. When humanity has progressed far enough in knowledge to understand the spiritual meaning of life, it will understand that the kindest and most loyally loving tribute such friends could offer to the soul passed on to a plane of higher vision, would come from disregarding the blind bequestments of bitterness and strife and cancelling former feelings of hate by deeds and words of brotherhood and helpfulness, thus acting in accordance with the freed spirit's wider knowledge, and consequent changed wishes. In the coming days we shall not bear of whole families, among whom are many innocent, unwilling victims, wiped off the earth by bequeathed feuds; nor have call to observe in pettier cases of wrongs or supposed wrongs, the family or friends left behind keep alive the worse part of the loved one by thwarting their own kind inclinations in order to continue the acrimonies and enmities which have already worked evil enough in one life.

Then are we to reach out our arms in inconsiderate expression of love to all those who have willfully wronged, robbed, and without reason hated us, and who are yet unrepentant of that wrong or ready to repeat it, if occasion offers? Certainly not; love has many other modes of expression than hospitality, gifts, or caresses; sometimes love has even to chastise in order to reform, but this chastisement of love is far different in administration from the brutality of hate. The spiritual intention changes all, as an old couplet has it:

"If friendship draws the sword, bare then thy breast and wait;
Love conquers love; but hate hath never conquered hate."

There is much more to be thought of in connection with this subject, but we close with an apropos extract from an automatic communication:

Ques.—"You say all depends upon love—but how can self-respecting persons help despising mean and malicious souls who only seek to injure others?"

Ans.—"Look upon servile souls, abjectly fore-sworn, with pity, because of their servility to evil, and consequent slavish portions of true life."

Q.—"But we have an aversion to rattlesnakes, and kill them. What should be our feelings toward human rattlesnakes who by malice and hatred do injury?"

A.—"That such enmity to dangerous creatures exists now is the legitimate outcome of false conceptions of doubtful souls. On your plane you are able to perceive only one or two sides of many-sided problems. To give you clear answers to your one-sided question, we should be able to endow you with knowledge beyond your present capacity. Some day you will understand. Love the least lovable, when your knowledge has saved you from the love of hatred. Hatred of even the detestable lowers the striving divinity within man."

S. A. U.

THE UNKNOWN LIFE OF CHRIST.

This work on its appearance in Paris made quite a stir in theological circles throughout Europe; and in this country where extracts translated from it have been published by the press, there is a very evident interest in Notovitch's narrative in regard to his finding the manuscript and in the chronicle itself, which, it is affirmed, was originally written shortly after Christ's crucifixion from accounts brought home by Indian merchants who had been trading in Jerusalem and from local recollections concerning "Saint

"The Unknown Life of Jesus Christ from Buddhist Records by Nicholas Notovitch. Translated by J. H. Connelly and L. Langford. New York: G. W. Dillingham, 1894. Pp. 288. Cloth \$1.50. (A. C. McClurg & Co., 117-121 Wabash Ave., Chicago.)

Issa" (Jesus) by those who had known him personally during his sojourn in India. M. Notovitch says that the manuscript is still at Lhasa in the great Lamaseri library, that he discovered a translation of it into Tibetan in the Buddhist monastery of Himas and succeeded in obtaining an interpretation of it. This chronicle includes an account of the life of Jesus from the time he left Judea at about the age of twelve until his return at the age of thirty. It represents that he studied Vedas with the Brahmins and quarreled with them because of his sympathy with the down-trodden Sudras, that he studied the Pali language and the Shastras under Buddhist direction. This story describes him as a most exalted character, and it is, to a considerable extent, in harmony with our gospels, but knows nothing about the miraculous part of Jesus' life. It presents him as the legitimate son of Joseph and Mary, a literal descendant of the house of David in whom the Eternal Spirit incarnated conformably to the cyclic law governing such periodic assumptions of humanity for the spiritual guidance of the race. It says that the body of Jesus was secretly removed from the tomb by order of Pilate to prevent a great number of mourners at the sepulchre. The sermons of Jesus as reported in this work are earnest and eloquent. The author's account of his travels in Cashmere and Ladak are as interesting as a novel. He gives his reasons for believing implicitly in the genuineness of these memories of "Saint Issa" and urges that an expedition of scientists be sent to verify or disprove the very precise statements he has made.

FISKE'S MEMOIR OF YOUNMANS.*

Edward Livingstone Youmans was a strong and attractive personality. He was a man of vigorous intellect, of warm sympathies, of a democratic spirit, and of great energy and innate nobleness of character. From his youth he was a devoted student of nature, and forty years ago when scientific education was not as common and was not regarded as of so much importance as it is now, he was profoundly convinced of the value of scientific knowledge in promoting the welfare of the people, and by tongue and pen he engaged in the work of diffusing such knowledge among the people—a work which he continued with magnificent enthusiasm until his death in 1887 and which fairly entitles him to Mr. Fiske's appellation "Interpreter of Science for the People," and warrants Mr. Fiske's statement: "He did more than any one else to prepare the way in America for the great scientific awakening which first became visible after the publication of 'The Origin of Species.' In Youmans the approaching better era found its John the Baptist." He became an apostle of evolution in America and an expounder and defender of the philosophy of Herbert Spencer. On the platform and with his pen, he was bold, able and independent in exposition of the gospel of evolution.

It was Youmans who interested the Appletons in the publication of the works not only of Spencer, but of Huxley, Tyndall and other representatives of modern scientific thought. "The International Scientific Series," a series of uniform volumes prepared by men of eminent ability in the different sciences which appear at the same time in England, Germany, France and the United States, was due to the meretricious efforts of this gifted and noble man, whose studies and work were often interrupted and disarranged by intervals of blindness which throw a pall over his whole life. As an author and as editor of *The Popular Science Monthly*, Youmans achieved a success which, considering the obstacles with which he had to contend, was remarkable. He was fortunate in having a sister who was devoted to him and to his work and who contributed in no small degree to its success. A more unselfish, disinterested teacher of science never lived and the value of his services to the cause of intellectual progress cannot be estimated.

No other man is so well fitted to be the biographer of Edward Youmans as John Fiske, who was intimately acquainted with the subject, deeply interested in his work and capable of appreciating both. Mr. Fiske says: "And from that time forth, it always seemed as if, whenever any of the good and lovely things of life came to my lot, somehow or other Edward Youmans was either the cause of it, or, at any rate, intimately concerned with it." Youmans expressed the wish that if his biography were to be written, Fiske should be the one to do it, and it is gratifying to those who know of the work of both these men to see a biography of Youmans by Fiske dedicated to Herbert Spencer, the great teacher of them both. In the touching dedication is this sentence: "Pray accept the book, dear Spencer, with all its imperfections, in token of the long friendship we have shared with each other and with him who has gone from us."

The story of Youmans' life, as told by his biographer, is extremely fascinating, painfully so in parts, where the sadness and uncertainty caused by oncoming blindness are described. No one can read this sketch without admiring the courage, enthusiasm and fine spirit of this "interpreter of science for the people." Youmans' correspondence with Spencer, of which there is a large amount, is not only interesting generally but valuable for the information it contains in regard to the publication of Spencer's works and other matters. There are also extracts from Youmans' correspondence with Huxley, Tyndall and others. The biographer's explanatory notes are not the least valuable part of the work. Several of Mr. Youmans' best papers given in the appendix are well worth reading by those who are not acquainted with the author's writings; and even those who read them years ago, will be mentally stimulated, if not instructed by re-reading them. We wish every young man could peruse this sketch of the life of an unselfish, industrious, active and successful worker for the diffusion of knowledge—Edward Livingstone Youmans, who deserves all the words of praise which his able and appreciative biographer bestows upon him.

MORAL EFFECT OF OPIATES.

The action of particular drugs on the physical system is now pretty well understood by physiologists. That action is at the root of modern medical practice, as indeed it has been ever since the practice of healing became an art, the art of making and applying decoctions and concoctions. But the special virtues of certain drugs have been known for many ages outside of the medical art. They have been used for the purpose of imparting temporary muscular strength or energy, as on the other hand for inducing an organic condition directly opposite, in which there is muscular relaxation with a more or less pronounced excitation of the nervous system. Most of our readers probably have read the "Confessions of an Opium Eater," by the great literary artist De Quincey. The habit began with him in trying to alleviate the pangs of hunger, and it was attended with the most fantastic freaks of the imagination. Probably all opiates have a similar effect, although not to the extent described by the English writer. They induce a state of dreaming which may, however, appear to the taker of the drug to be real, causing him to make statements which may be regarded by those not acquainted with the effect of such drugs to be wide departures from the truth.

But there are reasons for believing that the habitual use of opium and derivatives, as well as of drugs having similar physical effects, does actually affect the moral character not merely as regards speaking the truth but in other directions. Alcoholism is known to have such a consequence, which accounts for the fact that so many crimes are committed under the influence of drink. The use of alcohol to excess is always attended with the weakening of the moral sense, though it may not proceed so far as the actual commission of crime, and probably it is due to a loss

of power in resisting temptation to do wrong. If the moral sense is weakened, the mental activity is much increased in certain directions. We have already seen how powerful the imagination becomes, and it is united during waking hours with great ingenuity, which may be characterized as extreme cunning. This is shown in the means taken to obtain the required drug without the knowledge of friends and to conceal it when obtained, and indeed to conceal the habit itself. Nevertheless this is a difficult matter, as there are certain physical and mental signs which usually betray the victim of the opium habit. A recent writer says with reference to this subject:

"There is always a peculiar restlessness which reminds one of the tiger in the menagerie; the pupil of the eye responds very quickly to changes of life, or is abnormally enlarged or contracted according to the dose and time that has elapsed since it was taken; there is a volubility suggestive of two glasses of champagne and the other party to the conversation is much more of a listener than a talker; the same thing told you five minutes ago is repeated with a little additional emphasis; in almost every sentence there is a stopping for the exact word desired and that groping for expression which is so rasping in an alleged orator; withal there is a brilliancy of ideas and a veracity of expression which holds even a busy man on his way to dinner until the monologue gets tiresome from its length, for it can be stopped only by the flight of the listener."

We see here, as in other phenomena attending the habitual use of opiates, as well as in those of alcoholism, a want of controlling power. The regulative faculty has become weakened through the inactivity of the co-ordinating centres in the brain, which results from defective organization consequent on the action of the drug or alcohol. This defect of organization has its seat in the brain itself as the great nerve centre of the body, and its operation is not so much positive as negative. That is, it does not introduce a new principle of conduct; it ceases to guide efficiently and thus to restrain a principle which is always operative, but which under normal conditions is not recognized.

THE Chicago Herald, referring to Mr. Pullman's attitude says: "Nothing except his stubbornness and contempt for public opinion has prevented arbitration any time these two months. Even yet he could settle the strike in fifteen minutes by agreeing to arbitrate the grievances of his employes." The general opinion is that in the contest between the Pullman Company and its employes justice was on the side of the latter. The Company refused to arbitrate. It said it could not afford to pay the wages asked and make a fair profit, but this statement was disbelieved by the workmen, who were not allowed to verify it by an examination of the books. Why offer any reason at all if the Company was unwilling to attempt to satisfy its employes that its reason was based on truth? In a great critical struggle why has the Company refused to face an investigation or to arbitrate the points at issue?

As Strauss observes, quite likely the universe is like a great tropical tree on which at the same time is fruit in various stages of maturity and perfection. Planets, suns, and systems come and go—such are the indications of science—but of matter and force we see no evidence of beginning and no prospect of an end.

The London Chronicle commenting on the disorder reigning in Chicago, says the lesson of it all is that modern conditions demand some collective control over the gigantic capitalist combinations.

Mr. W. T. Stead declares that Mr. Pullman is an industrial czar who makes philanthropy pay dividends.

*Edward Livingstone Youmans: Interpreter of Science for the People. By John Fiske. New York: Appleton & Co. Pp. 308. Price 50c.

VOICE OF THE PEOPLE

A SON OF GAD.

BY MIRIAM WHEELER.

Look at the plough! You may never see
In your Western land a sight like this,
For here in the East the mystery
Of many an Arab's dream of bliss
Lifts the lids for you and me.

Two creamy oxen, broad-chested, strain
Over the sloping, red, fallow-field
To yon gnarled cedar, then back again,
While the blue-robed ploughman does not wield
His long whip's coercive pain.

Swarthy and stalwart, his body curves
Back when the oxen stumble or bend,
The soil is stony but neither swerves,
And the long straight lines their beauty lend
To the scene which each thing serves.

Behind them the sunlit house stands white,
With four square walls and the flat roof's rail
Where dark doves circle and whirl in flight,
And a muffled mother lulls the wall
Of a child her heart's delight.

Beyond the home and the cedars where
The near hill lifts its head to the sky
Bare cliffs take color from out the air,
Or have gloomy moods when clouds float by,
But are spiritual and rare.

Off to the left by an easy path
You may reach the shore of the inland sea,
That least last night in a windy wrath
But is breathing now quite peacefully
In the cradle that she hath:

Blue, set in the golden ring of sand,
With a marginal life of moving foam.
Do you marvel that Arabs should love their land
And refuse their hearts to a foreign home?
I begin to understand.

The very oxen are humanized
By the ploughman's leisure dignity.
We have seen workmen more agonized
By bestial toil in lands of the free,
Yet we have never surmised

How it is that they hurry and sweat,
And why it is that the market glut,
Why they should not have enough to eat,
Or why worn-out wives are listless sluts
When men may have rest and meat.

If a little manly work like this
Can fill all his honest simple needs
And leave him time for these dreams of his
As he lies on yonder pile of weeds
Where the lambs his fingers kiss

Then there is something crazy and bad
In Western grab and get as you can,
In sunset land, the home of the sad,
Where love of gold eats the life of man,
So farewell to our Son of Gad.

DISEASE AND MEDICINE.

TO THE EDITOR: I wish to thank Karl Crolly for noticing my article in THE JOURNAL under the head of "Who is a Quack?" If he will re-read the article he will discover that I objected to being "a constant and bigoted slave to authority," and "confessed that all doctors bearing the name of eclectic are not rejecting the bad." I also declared for "the best eclectics" that they "do not claim to be perfect, but progressive," and then admitted "that there is a spurious progression" "which does not hold fast that which is good." The term eclectic as a party name allows considerable liberty, and, while some eclectics are selecting drugs which I will not employ, I have not been tried for "heresy" for strongly opposing the use of such drugs. Probably, among eclectics there is a better chance for a reform among reformers than among the members of any other medical sect. I do not think there is an eclectic physician who is superhuman.

It pleases me to have opposition go on against the employment of iodide of potassium, as I have never had any use for it as a medicine.

Karl Crolly has a good thought about "foreign substances" and "natural food products," and I hope he will excuse me giving it a different form of expression. I have long believed that man has no right, under the name of food or medicine, to put inorganic substances into the human system which the Great Creator of all things kept out of the vegetable and animal kingdoms. Also, any substance that has been proved to work against the vital forces of the human system is not entitled

to the name of medicine nor food. Of course, it may be justifiable, sometimes, to prescribe certain drugs, in incurable cases, that should not be used while there is any hope in the use of remedies. If bitter experience does not result from a disrespect of such a doctrine, in the practice of medicine, it is because Nature has been kind and furnished abundant endurance. The most of the credit given to bad treatment comes from mistaking endurance for cure.

There should be a distinction between drugs and medicines, and he who employs merely drugs has a right to declare that they "do not cure anybody;" but to claim that medicines have no curative properties is as weak as it would be to say that food never nourishes. There is never an effect without a cause and it cannot be correct to claim that certain medicinal agents do not and cannot aid in the removal of causes of trouble. An emetic caused a young man, who was having convulsions and claiming that he had heart-disease, to throw up a large quantity of unmasticated beef and beans. Immediately after the cause of the trouble was removed the convulsions ceased and there was no claim about heart-disease. If he had been given the common quieting treatment, which hinders Nature's forces without emptying the stomach, perhaps a death-certificate would have been issued, stating that he died of apoplexy or heart-disease. To say that the emetic powder had no curative virtue in it would be as improper as to state that an engineer is of no value in the management of a locomotive. Many curative ways and means remove the causes of diseases, not always as visible to the unaided eye, however, as beef and beans. Other illustrations could be given, showing that simple and safe medicines are curative agents; but this letter has been made longer than at first intended. So long as people take the action of bad things, because popular, to prove that good ones are useless or worse, the world will suffer from wrong and unjust reasoning. Because simple and proper medical treatment does not always succeed, many persons have unwisely condemned it, and joined the ranks of the common enemy, where effects receive more attention than causes. Truly, right has a struggle for existence.

G. W. KING, M. D.

KING'S STATION, N. Y.

LAKE PLEASANT.

TO THE EDITOR: The many readers of your valued paper, owing to the lateness in issuing the annual circulars this year by the New England Spiritualists Camp Meeting Association, will be glad to learn through the columns of THE JOURNAL that already there are large numbers of cottages on the grounds, and that bustle and life are to be seen in all directions. The first meeting of the season is to be held on Sunday, July 29th, and the following is the list and order of the speakers: July 29th, A. H. Dailey, 10:30 p. m.; Mrs. Carrie Twing at 2 p. m.; July 31st and August 2d, 2 p. m., Carrie E. Twing; August 3d, Tillie U. Reynolds; Sunday, August 5th, A. H. Dailey at 10:30 a. m., and Sarah A. Byrnes at 2 p. m.; August 7th and 9th, 2 p. m. Sarah A. Byrnes; August 10th and 11th, at 2 p. m., and Sunday, 12th, 10:30 a. m., Willard J. Hull; Sunday, August 12th, 2 p. m., August 14th and 16th at 2 p. m., J. Clegg Wright; August 15th and 17th, at 10:30 a. m., and Sunday, August 19th, 2 p. m., Mrs. R. S. Lillie; Sunday, August 19th, 10:30 a. m., and August 21st and 23d, at 2 p. m., Dr. George A. Fuller; August 24th, 2 p. m., Sunday, August 26th, 10:30 a. m., and Monday, August 27th, 2 p. m., Walter Howell; Sunday, August 30th, 2 p. m., and Monday, August 27th, 10:30 a. m., Mrs. Clara H. Banks. Mr. Homer Davis, of New York, Mr. F. M. Donovan, of Indiana, and Louisa A. Olmstead, of Brooklyn, are to be test mediums.

A. H. DAILEY.

LAKE PLEASANT, MASS.

DEATH OF EX-GOVERNOR STANTON.

Saturday, ex-Governor F. P. Stanton, who resided at Stanton, Lake Weir, Florida, was stricken with paralysis, lingering until Tuesday morning, when he peacefully passed away. The presence of everybody on the south side of the lake, at the funeral, showed the great esteem and respect in which he was held by neighbors and friends. Governor Stanton was a man among men, as the world estimates the capacity, power and influence of its fellows. His was a long and event-

ful life, reaching the grand old age of 80. Much of it was passed in the public service, being Governor of Kansas in 1858, during President James Buchanan's administration, and in the troubled times that brought "bleeding" Kansas into Statehood. Previous to his coming to Lake Weir he resided in Virginia, near Washington, where he pursued his profession, and was deemed one of the most learned and able attorneys that ever practiced before the Supreme Court of the nation. Some eight years ago his health compelled him to seek the genial air of Florida, and on beautiful Lake Weir, where communing with his favorite authors, and in pleasant intercourse with neighbors he passed the declining years of his life in restful ease and comfort, conscious of the fact that he had lived a pure, unselfish and useful existence.

Gov. Stanton was for years a firm believer in Spiritualism, but he can hardly be said to have made a cult or religion of it. He believed in God supremely and in the teachings of Jesus Christ. In theology, as in politics, he was broad and independent, an unbiased seeker after truth, a thinker and a student, taking for his motto the Apostolic injunction "to prove all things and keep that which is good." During the last year of his life he was a regular attendant at the services of the Weirsdale church, and evinced a growing friendship for the pastor. His reading and researches far transcended the technical love of his profession. He kept in touch with modern thought in all the principal departments of knowledge, but, better than this, he kept in touch with the fate of mankind and the struggle of the people. If he was a Spiritualist he was also spiritual, a model southern gentleman of the old school, a lover of his kind, a ripe scholar and a genuine servant of God. His funeral was conducted at his late home at Stanton, according to his own wish in the simplest manner, and, attended by a long procession of country vehicles filled with his neighbors, his body was borne to South Lake Weir cemetery and lowered in the grave at sunset, Tuesday, the 5th of June. In his own words:

Hope, 'round the heart will ere entwine
The glories of the skies,
Truth, like a star will brightly shine
And live, while error dies.

Death to the good man comes like sleep
To babes upon the breast,
Or moonlight to the boundless deep,
When billows are at rest.

M.

At the reception given Frances E. Willard by the women of Boston on her recent return to America after a year's absence in Europe, although the day was excessively hot—the mercury rising above ninety—nearly one thousand persons sat down to the breakfast with which the ceremonies opened, and sat through the five hours of rejoicing and speech-making by the various brilliant women present. Mrs. Susan S. Fessenden, President of the Massachusetts branch W. T. C. U. presided, and Mary A. Livermore gave the welcoming address in a most impressive manner. Miss Willard responded in her usual bright and earnest way and gave an outline of the social and economic work of the English women workers in reform.

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Let me hold your hair against my face,
And kiss both cheeks in the dear old way.
Just look at me hard—I'm well and strong;
Just feel my arms—they'll stand the test;
I'll go to the kitchen where I belong;
You go to the porch and rest.
Now, hear, little mother, you dear little mother,
Sit under the porch and rest.

I like my teachers, I like my books,
I had my share of the pranks and fun;
But my heart came back to the sweet home nooks,
And rested with you when the day was done.
I used to think what you had for tea;
Just what you were doing, and how you were
dressed;
And somehow or other it seemed to me
You didn't take half enough rest.
You sly little mother, you sly little mother,
I'm going to have you rest.

Dear little mother, it brings the tears
Whenever I think what I've let you do;
You've planned for my pleasure years and years—
It's time I planned a little for you.
So drop that apron, and smooth your hair;
Read, visit, or knit—what suits you best;
Lean back in your chair, let go your care,
And really and truly rest.
You neat little mother, you sweet little mother,
Just take a soft chair and rest.

COMMENCEMENT AT RADCLIFFE COLLEGE.

The "Annex" maidens of '94 are first in the field of the happy fortunes of that unique institution, in that they receive the degrees of Radcliffe College, bearing the signature of President Eliot and the seal of Harvard University. This fact makes the commencement day of '94 a significant date in the history of this college, a crisis in its progress on whose record we may well inscribe Bona Fortuna. Fay House was the most interesting place in New England on the afternoon of June 26th. The green and white hall was filled with a gathering of choice spirits, a large proportion of whose names are significant in literature, statesmanship, art, or social life. The fragrance of June roses was in the air, the sunshine of a radiant June afternoon shone in upon the throng, the subtle thrill of enthusiasm was felt by all present like the contact with a magnetic current. In the centre of the platform was a table holding a mass of "white and green and rose," of diplomas, each with its spray of rose and rose foliage. Twenty-five graduates were seated there, and central of all on the stage there were Mrs. Agassiz and President Eliot; the Radcliffe faculty, comprising Professors Byerly, Goodwin, Child, Pierce, Smith, Warner and others, and the Radcliffe associates, Mr. and Mrs. Arthur Gilman, Miss Longfellow, Miss Horsford, and Mr. Henry L. Higginson. Miss Longfellow (it need not be stated) is the oldest and the only unmarried daughter of the poet, and Miss Horsford is the daughter of the late Professor Eben Norton Horsford, the distinguished archaeologist.

Mrs. Agassiz rose to address the assembled company. Something in the gracious refinement and benignity of her presence is always peculiarly impressive. The word "womanly" in its highest ideal interpretation, characterizes Mrs. Agassiz as perfectly as if it had been especially and exclusively applied to her. She alluded to the supreme satisfaction felt in having reached the summit desired of a college charter and closed by saying:

We all know the gain of a high standard. In associating us so nearly with herself Harvard gives us a new stimulus. I am not thinking merely of scholarship. That is of no use to us without a gracious life. I urge you to be ambitious of a more generous scope than the mere acquisition of knowledge.... It is my dearest wish that Radcliffe will be distinguished as well by her gracious bearing as by her loyalty to scholarship.

The value of a gracious life, the charm of a gracious bearing—what words can fully estimate the worth of these to the girl student as she goes out to take her place in the world, whether the world of social activities, or of specialties in contribution to progress? It is, perhaps, in this one thing alone that women's colleges, invaluable as they are in all ways, confer their finest gift. For it can hardly fail to be apparent to the close observer of life that college women, as a rule, have a sympathetic and cordial graciousness of manner that is one result, perhaps, of the broader views of larger training of college life. They are notably unselfish and unconscious and apprehend life in truer values—using the term in the artist's sense—because of the extension and variety of college training and life. One of the charms of going to Wellesley is always the pretty manner of the girls; the alumnae of Smith College are distinguished, one may fairly say, in poise and graciousness of address, and, indeed, not to go into a catalogue of woman's colleges, this fact holds true in the main of college life. The higher education is giving our country not only scholars, but a beautiful womanhood that is already impressing its power on social condition....

And so the words of Mrs. Agassiz may well be pondered—not only by those privileged to be thus addressed by this noble and beautiful woman, but by each and all, wherever the wings of the mind (or the press) may carry them. Not merely scholarship; but the finer charm of a gracious life. The brief address of President Eliot, of Harvard, may well be chronicled in the Inter Ocean as a part of history on this significant occasion of the official recognition of women as students by the greatest American university.

"It is always a great pleasure to me," said Dr. Eliot in his courteous and scholarly manner, "to congratulate you on this solid union between Radcliffe and Harvard. Between the two the relations have always been friendly and helpful... Now these relations are consolidated into a strong alliance which seems likely to be permanent. This consolidation, the fruit of much patient experiment, I regard as one of the most hopeful events in education of the last twenty years. This alliance points to other alliances, not all for the benefit of women, but sometimes for that of the men. Mrs. Agassiz has spoken of this occasion as a summit, but there are other and fairer summits to be attained. I see in this alliance a delightful possibility of future experimentation in the higher education of women. During twenty-five years the standard of such education has been identical with the standard set before men. But the education of women, I think, will be different in the future. The elective system may well be allowed free play. Those whips and spurs which have been found necessary in the case of men may before be found unnecessary for women. I have never seen better ground for institutional hope than here, on the occasion of the first public announcement of the alliance between Harvard and Radcliffe."—Lilian Whiting in The Inter Ocean.

Mrs. Ye, wife of the Korean Charge d'Affaires at Washington, came to the United States in company with the wife of the Korean Minister, Pak Yung Chang, and for some time the two women were kept in seclusion. They have emancipated themselves, however, and now Mrs. Ye understands and speaks the English language, and can play on the piano, run a sewing machine, and do lots of other things that American women are taught to do in childhood. Her husband has so far relaxed from the customs of his country that he is proud of his wife's new accomplishments.

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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Influence of the Zodiac Upon Human Life. By Eleanor Kirk, assisted by J. C. Street. Brooklyn, N. Y.: The Idea Publishing Co. Pp. 179. Cloth.

"For ages it has been known," says J. C. Street in the introduction, "that man's physical body was influenced by recondite or occult laws, and that to this influence could be traced the cause of the difference between individuals; between the lives of the intelligent and the ignorant; the happy and the unhappy; the good and the vicious; the useful and the useless." Mrs. Kirk seems confident that in astrological lore can be found the key to these occult laws, and she has undertaken in this work to simplify for common readers the meaning which astrologists profess to find in reading the stars as related to man. She thinks that if the zodiacal influence upon human lives was understood as she understands it, that knowledge would greatly contribute to happiness in all our social relations if those possessing such knowledge, knowing the way, would also walk in it, which, however, does not always happen. She has therefore put the results of her occult studies before the public in this work, in the most concise and simple form that occurred to her. Her own faith in this influence is apparently very strong. But even for those of us who do not understand astrology there can be found a great deal of sound, sensible advice in this work in regard to the guidance of our lives which can be understood and put into practice.

The Princess of Alaska. A Tale of Two Countries. By Richard Henry Savage. Chicago: F. T. Neely. (No. 33 Library of Choice Literature.) Pp. 420. Paper, 50 cents. Cloth, \$1.25.

This is a semi-historical novel, the scene of which shifts from Alaska to Russia, to Washington, the Golden Gate, and deals with Siberian horrors, the story of a Governor General's betrayal and downfall, of a Princess denied her heritage, but happy in the ending of her checkered love story. The author incidentally claims to reveal in this story the history of the purchase of Alaska from the Russian Government by the United States in 1867. Those who have read Mr. Savage's previous works will best know what to expect in this lively romance.

MAGAZINES.

The July number of Current Literature has "The Elephant Dance" from Rudyard Kipling's "Jungle Book," "Antony's Return" from Georg Ebers' brilliant new romance "Cleopatra" and "In Robespierre's Prison" from the successful historical novel "Red Cap and Blue Jacket." Current Literature is a sort of literary microcosmos—the world of letters in miniature, giving the latest from all sources. Such a unique eclectic magazine is to literature what an art exhibition is to art; it collects, groups and displays the best things where they can be seen together. Many bright gems of verse and bits of description would be lost in the sea of newspaper literature were it not for this magazine.—"Outdoor Sports" is the title of the opening article of the July number of The Chautauquan; in it John H. Mandigo writes of the various kinds of amusements from which the young men and women of to-day can choose. A notable story of adventure and finance by Kenzie Eton Kirkwood; "6,000 Tons of Gold," is begun and carried through three chapters; a French writer, Alphonse de Calonne, writes of "High Buildings in Europe and America." The department Woman's Council Table has short articles on "Lady Henry Somerset's Thrift Clubs," "The Child-Poet," "Women and Sanitary Science," "Berlin's Great Milkman," "The Restoration of Joan of Arc," and "The Honey-Bird of South Africa." The Chautauqua programme, with many illustrations of Chautauqua scenes, is an interesting feature. Our Animal Friends, which is published by the American Society for the Prevention of Cruelty to Animals, is always full of instructive and interesting articles and illustrations in regard to animals. The July number is no exception. This monthly is deserving the support of all who believe, to quote a sentence from it, that "Humanity to the lowest animals should be recognized as a very necessary element of education." \$1.00 a year. Address John P. Haines, 10 E. 22nd street, New York City.—Public questions of current interest discussed in The Century for

July are "The Attack on the Senate," an essay by Charles Dudley Warner; "What German Cities Do for Their Citizens: A Study of Municipal House-keeping," by Albert Shaw, which will be in the nature of a surprise to most Americans; "The New Woman-Suffrage Movement," "The Latest Cheap-Money Experiment," the American Protective Association," and "A Martyr of To-day" (Robert Ross). The Century strikes into the summer season this number with the beginning of novelettes by Marion Crawford and Mrs. Burton Harrison. Mr. Crawford's story is entitled "Love in Idleness: A Fortnight at Bar Harbor," and is in the author's lightest and chattiest vein. The characters are New York people, and are strongly contrasted, and there is some lively and entertaining love-making at the very start. —The contents of the July number of the International Journal of Ethics are: "Naturalism and Ethics," Right Hon. A. J. Balfour, London; "Effect of the Clerical Office on Character," Rev. Langdon C. Stewardson, Worcester; "Religious Sentiment and the Moral Problem in Italy," Giacomo Barzellotti, University of Naples; "The Limits of Casuistry," Rev. Hastings Rashdall, Oxford, England; "Practical Ethics," Prof. Wm. Knight, St. Andrews; "The Punishment of Children," M. M. Magasarian; discussions and book reviews. This is one of the ablest periodicals published and of great value to all who are interested in current problems from an ethical point of view. Philadelphia: International Journal of Ethics, 118 S. Twelfth street. Yearly, \$2.50 (10s). Single numbers, 65 cents.

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Referring to the American Congress of Liberal Religious Societies, the Church Union says: "Some readers may think that as Dr. Thomas is a high degree Free Mason that the creed of the new church will be of similar character to that of Free Masonry, which, it is well known, allows its members to be of any other religion they please, so long as they are also loyal to that of this very distinguished body. His presence as the first chairman may have an influence within that body all over the world." We do not believe that Free Masonry has much influence in modifying religious thought. On the contrary the progress of liberalism has greatly influenced Free Masonry all over the world. In this State more than twenty years ago we were called upon to serve as counsel for a member of the order who had been charged by the master of the lodge with unmaisonic conduct in that he had "circulated the works of Voltaire, Paine and B. F. Underwood." The accused was Dr. B. Nichols, of Washington, Ill. We proved that Voltaire was a Mason, that Paine's teachings were not opposed to Masonry and that we were a member of the order in good standing. The verdict was in favor of the accused. An appeal to the Grand Lodge resulted in a decision that the verdict was correct. A Jew, Mahomedan or Pagan may be a Mason. Masonry is liberal or illiberal as its members are influenced by the thought and spirit of the age or by the theological dogmatism and bigotry of the past.

Some years ago Carl Schurz in one of the magazines advocated compulsory arbitration as a means in this country of settling disputes between employers and employees where the convenience and interests of the public are directly and widely involved. That method has worked well in France and during the social and industrial transition through which we are passing its adoption here may become a public necessity. There is a growing sentiment in its favor. As the Methodist Recorder says: "The general community is a party interested in every labor contention that arises. It suffers from every disagreement that brings the wheels of industry to a stand-still. It is benefited whenever an equitable adjustment of differences is made. Because these benefits or losses are widely distributed they are none the less real. The public is involved at every turn, and therefore it has a right to an authoritative voice in these matters. In what way it will be wisest for the community to exercise this authoritative voice is one of the burning questions of the time. Perhaps the method which will do least violence to property rights and the usages which have existed from time immemorial is compulsory arbitration, when employers of labor and their workmen threaten the welfare of society by their disagreement. But whatever the method adopted, there can no longer be any question in regard to the right and the duty of organized society to assert its authority in the case of turbulent disputes between labor and capital. The community has too much at stake to stand idly by when destructive contests are going on between labor and capital. If the disputants cannot peaceably settle their troubles themselves, society must step in and make an adjustment as it does when persons violate the peace by altercation with each other."

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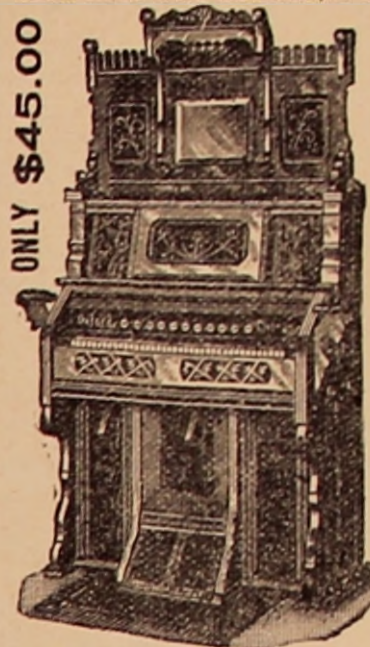
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All books reviewed in this paper may be ordered from office of THE JOURNAL.

Full report of the Liberal Religious Congress recently held in Chicago, is for sale at this office. Price 25 cents.

A method of settling disputes more ruinous than the one which has been in operation the last fortnight could not be devised.

"The Heroines of Freethought" by Sara A. Underwood, a handsomely bound work containing sketches of eminent liberal women, has been reduced from \$1.75 to \$1.25 per volume. For sale at this office.

The freest government cannot long endure where the tendency of the law is to create a rapid accumulation of property in the hands of the few, and to render the masses of the people poor and dependent. —Daniel Webster.

John Fiske, who has recently completed a School History of the United States, had conferred upon him at Harvard's last Commencement the degree of LL. D. This is a worthy tribute to America's greatest historian by America's greatest University. At the Commencement Dinner was presented by the Harvard Alumni to President Eliot a beautiful gold medal as a mark of their appreciation of his faithful services to the University for the term of twenty-five years just closed.

Six years ago, at Indianapolis, the 15th of next September, Benjamin Harrison, Republican nominee for President of the United States, gave utterance to the following remarkable sentiment: "I do not believe that a republic can live and prosper whose wage-earners do not receive enough to make life comfortable; who do not have some upward avenue of hope before them. When the wage-earners of this land lose hope, when the star goes out—after that, anarchy or a czar!"

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tonic. Mr. Salter is full of the ethical spirit and the amount of study he has given to moral questions make his lectures and writings on these matters of especial value. Twelve cents a copy. S. Burns Weston, 118 S. 12th street, Philadelphia, Pa.

That the late John Jay, of New York, was a man of very simple tastes, opposed to ostentation is illustrated by the following clause in his will: "Regarding the extravagance in funerals and mourning as unseemly and burthensome. I wish my funeral to be severely simple, and I ask my children and grandchildren, whom I thank for their constant affection, to observe my wishes in this regard, and to let any mourning they may wear for me be mild, inexpensive and without crape."

From "The Modern Saint" by Felix Adler (one of the series of ethical addresses published by S. Burns Weston, Philadelphia,) the following is taken: "The hero is one who kindles a great light in the world. The saint is one who walks himself a living light among his fellows. Surely it is a consoling thought that while the opportunities of heroic action come to but few, the supreme excellence of the saint is possible to every one, despite the limitations to which he may be subjected, precisely because the virtue of the saint consists in accepting such limitations and making the most of them."

The United States troops were called out at Chicago Tuesday to enforce the decrees of the United States courts and to protect the roads engaged in interstate traffic from the lawless acts of striking workmen. This is a long step away from the customary policy. In all recent cases of the kind the State militia has been relied upon. But gradually, through the assumption by the federal government of the control of interstate commerce, the federal courts have been step by step called into these controversies and now logically enough the armed hand of the federal authority is summoned to uphold the action of the courts. It means that State power over the railways is rapidly giving way to exclusive national control. —Springfield Republican.

Speaking of the resolution recently introduced by him in the Senate, and adopted by that body to regulate Pullman car charges, Senator Sherman of Ohio in a long interview said: "I regard the Pullman company and sugar trust as the most outrageous monopolies of the day. They make enormous profits and give their patrons little or nothing in return in proportion. It is perfectly clear to me that there is a way to reach the sleeping-car problem with ease through government action. The United States can easily control the charges for sleepers, just as the railway fares have been regulated by means of the interstate commerce law. I believe that that act has been amply enforced, without very much trouble, and I can see no reason why a similar act should not be passed with reference to the sleeping-car problem."

Charles Dudley Warner, once humorously discussed the "deceased wife's sister" question, which comes annually before the British Parliament for consideration: "The desire," he said "of the Englishman to marry his deceased wife's sister is one of the most marked phenomena of the times. The deceased wife's sister bill may be said to be his steady occupation. In all his breathing spells from emergencies, he turns to that. When he is not being massacred by the South Africans, or slaying Soudanese, or fight-

ing Afghans, or pacifying the Irish, or being blown up in his Tower, he is attending to the deceased wife's sister bill. He comes back to it out of all victories and all defeats with unwavering pertinacity and courage. It appears to be the passion of his life to marry his deceased wife's sister. We, who live in a land where nobody opposes such an alliance, cannot conceive the attraction it seems to have to Englishmen. And, seeing how universal and strong this desire is in England, we cannot but inquire why the Englishman does not marry the wife's sister in the first place. Why does he go on marrying the wrong one, and then wait for death and the law to help him out?"

When workingmen in despair look to government for help, they are often told by those enjoying the advantages of special legislation that government is for the protection of the people in the exercise of their rights, and not to give work or help to any class. Touching this point Mr. Henry D. Lloyd in an address, said: Divine rights have been succeeded by vested rights which look on government as a kind of cow which no one has the right to milk but themselves. As long as it fills their pails with special privileges, land grants, contracts, railroad charters, tax bounties, we hear nothing about the old law that that government is the best which governs the least. But when the people want to get hold of the teats to squeeze out a few drops of justice to prevent the new wealth and power of the new industry from oppressing the weak and to establish a broader co-operation for the common good, then vested rights discover that a government that does anything is very dangerous. The only government which the new patriotism will tolerate is that which enfranchises every individual by the co-operation of all.

DELPHOS, KANSAS.

The First Society of State Spiritualists of Delphos, Kansas, have beautiful grounds in a nice grove, located three-fourths of a mile from the city. We have been making some improvements on the grounds; have put up a two-story building 20 x 40; the lower part is a dining hall; the upper part for sleeping rooms and a circle room. We also have a kitchen and restaurant attached on either side and expect to have another well. Two speakers and one materializing medium are already engaged, and we expect more. The meeting commences August 10th and closes the 26th. We invite all, and expect to do the best we can for them, while hoping all will be of mutual benefit to one another.

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THE OPEN COURT.

THE PSYCHICAL SCIENCE CONGRESS

TABLE-TILTING AND TELEKINETIC PHENOMENA

BY PROFESSOR ALEXANDER, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

VI.

On another occasion I was lying in a hammock in the small room of the house, and was just closing my eyes, when I felt something place itself softly between my head and the cords of the hammock, and on raising my hand quickly to the spot, I found a lump of clay. "Really," said I, "they will not let me rest even in the day time!" Again, when sitting on a chair, I would hear a blow on the ceiling at the opposite side of the room, and see, on looking up, a stone come toward me and drop at my feet. This I would pick up and throw outside. Such things, indeed, happened repeatedly.

In this manner our invisible guest, who had begun by annoying us in the evening—though never when we were in complete darkness—now troubled us during the day, just because we slept away from the house. It was as if he had said to himself, "You won't sleep here, won't you? Very well, then, I will annoy you even in the day-time till you leave the house."

Fortunately within a few days we were really enabled to leave; (he refers, it seems, only to himself and to the servant he took with him) and with my man, who for many of the people in Moura was an object of suspicion, I set out immediately for Manaos. My family remained behind in Moura, and I supposed that they would now be free from all further trouble. I was destined, however, to be disappointed, for on my return my wife told me that after my departure, the same annoyances went on day and night and that the woman servant continued to be, as usual, the greatest victim.

At this news I was much vexed; but I told my wife to have patience and courage—that it was inconvenient to move at once and that, although I had already proofs in abundance, I wished to be more completely convinced of the reality of the supernatural.

Thus I continued at my post of honor, always alert and calm, observing phenomena that became more and more surprising. For example, one of the children woke up crying in the middle of the night and asking for an object which had been taken from him. Suddenly this object fell at his feet. Another was awakened so that a small piece of clay might be thrown at him, the child running away frightened. The same tricks were practiced on all those sleeping

in the house. In the full light of day a handful of earth was thrown at the maid-servant, spoiling her food just as she was sitting down to a meal. More than once, when the stone-throwing had ceased, people, who were wide awake, saw the phantasm of a man—an evident sign of haunting. This was observed by me several times.

Things still continuing in this condition, my wife asked me to try the effect of prayer and have a mass said. It might be that in this manner we should obtain peace. Willing to humor her—and at the same time to make an experiment—I promised in a loud voice to do so; and the truth is that from that moment till the arrival of a priest, then expected from Manaos, the annoyances ceased. Owing to my own fault, the promise was not fulfilled; and on the day of the priest's withdrawal stones and clods, to my great astonishment, rained inside the house.

It was then that my wife proposed that we should get a crucifix, keep it in the house and pray every day. I was fortunate enough to obtain one, which was placed on a table in our sleeping-room, where the stones fell. Whatever the reason for it may have been, the fact is that this place was respected, only a small stone being flung now and again in the passage and in one of the rooms when persons came into them. This would happen both in the daytime and nighttime.

The mysterious thrower, therefore, had not yet moved away, and, as Don Antonio, the Reverend Bishop of Para, was expected on his pastoral visit to the Rio Negro, I promised for the second time to have a mass said. This was again followed by a period of quietude, which lasted till the passing of the Bishop through Moura, whither he promised to return. On the eve of his arrival, at 7 o'clock at night, a large lump of clay fell perpendicularly in our midst as a reminder of the promise given. On the following day, as soon as the Bishop arrived, the mass was said.

From that time forward entire peace reigned in our dwelling. The two servants—who have continued to live with us up to the present date—got married; and I afterwards withdrew with my family to Manaos. In 1883 we returned again to Moura, and took a house that was quite new to us, not supposing that anything more would happen. One month and a few days later my children came in complaining that objects which they had put away were abstracted from them and were afterwards thrown at them. When the woman-servant with her husband had closed all the doors and placed struts against them inside, these would all be thrown down down violently and in a moment. Together we would go over the house, which was always well lighted; but we could find nothing to account for this.

It was 10 o'clock one fine moonlight night, and the woman was swinging one of the children in a hammock. While thus occupied, there suddenly came a heavy blow on the window near which she was seated. It was repeated twice, and I went at once to examine into it. The woman's husband was then at Manaos; and the thought that the sounds might be a warning of his death much depressed her. I, therefore, called her into our room, where she lay down on some chairs—without, however, falling asleep. In a

short time she was thrown to the ground. Being much frightened, she sat up; and a few minutes after, one of the chairs was dragged in our sight into another room. We arose, put it back in its place, and the movement ceased.

Thenceforward there were daily disturbances, which were fortunately not prolonged into the evening. The being who in the beginning was content to fling at us objects picked up outside, now began to throw those belonging to the house—and this in a very extraordinary way. If, for instance, a person of the family was in want of anything, and was about to look for it, all trouble was saved by its being immediately thrown to him. Such facts occurred by mid-day light. Once, when an object, belonging to a son of mine, had been thrown, I took it into a small room, placed it on a bench, and then said, "Carry this away, and then throw it." Meanwhile I stood sentinel over it. In the twinkling of an eye it disappeared. This happened three times, the objects—different on each occasion—being thrown in the presence of all the persons of the house and of some outside spectators. I did not obtain any further results because my family, afraid of the consequences, begged me to desist from these experiments.

From that time forward I began to believe firmly in the existence of a being, invisible, but supreme.

A priest happening to arrive, I asked him to say another mass, and for the third time quietude ensued. We afterwards withdrew to Manaos, where we have lately been subject to new but slight annoyances.

If I attempted to narrate all the details of the foregoing facts, the time at my disposal would never suffice—moreover, such stupendous occurrences happened that I am obliged to keep silence about them so as not to fall into public discredit.

I have made great efforts to get at the truth—and many people with me. The more I investigated, the further off was I from an explanation; and, if at last I had to surrender former opinions, it was with all honor, for no one could have done more than I did to reach a satisfactory conclusion. I can, therefore, repeat that I was not the victim of trickery or hallucination; nor am I now laboring under a delusion, for my memory is very clear as to all that happened. I am at present forty years old, the father of four children; and I have had much experience of the world. I would not publish such facts as these unless I had first exhausted all possible means of finding some natural solution for the problem they present.

ANTONIO JOSE BARBOZA.

MANAOS, April 11, 1884.

Considering that Lieutenant Barboza was living in the Province of the Amazon, in a secluded spot, away from all centres of intellectual movement, he is surely worthy of praise for the manner in which he has presented his evidence. Beginning his own observations as a skeptic, he seems to have felt instinctively that the marvels to which he testifies could be accepted by the outside world only if supported by more than the usual amount of proof. He has, consequently, joined to his own more detailed account, the written testimony of friends who were eye-witnesses of some of the occurrences.

(To be Continued.)

THE FREE RELIGIOUS ASSOCIATION—ITS RECENT ANNIVERSARY.

The time honored Boston custom of a week of anniversaries, at the close of spring, was observed the current year as usual, with much of its characteristic enthusiasm. The Unitarian meetings are always cultivated and broad-reaching in their religious zeal and charities. Those of the Woman Suffragists are wide awake and spirited at least, and particularly those of the Free Religious Association, not to mention various others of one description or another, are pretty sure to be more or less alluring to the earnest and thoughtful liberal.

The recent one of the last named was in certain respects peculiar—in fact of a very critical character. If it does not seem too much like a back number, at this late date, a cursory sketch of it even if necessary at considerable length may be of interest to the readers of these columns. The World's Fair Parliament of Religion was a glorious realization of the fondly cherished dream and aspiration of The Free Religious Association at its inception as it has ever been since. It might in fact in itself be called a parliament of religions on a more limited scale. There may be somewhere in human annals the record of a similar union of faiths, of fellowships and purpose. But never before in modern times has the central idea of that magnificent fulfillment of apocalyptic vision witnessed last summer shown in more distinct relief or been put into as effective operation, as in the character and plan of the Association referred to.

The Free Religious Association is not a recent Yankee notion. It was organized more than twenty-seven years ago in Boston, where its meetings have mainly been held, though its reputation has gradually expanded to national dimensions. Its founders had grown weary of the narrow restraints of the different religious communions and longed for more of that soul liberty for which their Puritan forefathers, with a more circumscribed and rudimentary conception of its full import yearned. They sought to unite in some degree at least those who were divided in co-operation and sympathy to draw thus together representatives not only of Christian sects but also of the various religions of the world. It looked like a bold undertaking, and to many of questionable wisdom even if accomplished. It provided a free platform on which at its annual meetings the claims of Judaism, Buddhism, Mahometanism, and other ancient faiths were set forth if not by native exponents always by those of eminent qualifications in such studies, while Catholic and Protestant, social reformer and philosopher were included in the invitation to share in this hospitality and often very heartily accepted it. The Association has been distinguished for the many notable and brilliant names on the list of its officers or that have been heard on its platform. Among them have appeared those of Ralph Waldo Emerson, Wm. Lloyd Garrison, Frederick Douglass, Lucretia Mott, George William Curtis, Thomas Wentworth Higginson, Elizabeth Cady Stanton, Moncure D. Conway, Julia Ward Howe, Samuel Longfellow, O. B. Frothingham, Ednah D. Cheney, John E. Weiss, Susan B. Anthony, Lucy Stone, Mary A. Livermore, William J. Potter, Francis E. Abbot, Minot J. Savage and numerous others of equal, or scarcely less, eminence among progressive writers and thinkers. The Association has been most fortunate from the beginning in its presidents. Their high cultivation and exceptional accomplishments have been conspicuous upon the platform, at its public gatherings, and have added much to the success and attractiveness of these occasions. For many years officiated in this capacity O. B. Frothingham, a scholar and author of foremost rank, an orator of the rarest finish and grace, whose fine bearing and engaging presence always lent a fascination and charm to the discharge of the requirements of his office. William J. Potter, for thirty-three years a beloved and honored Liberal minister of New Bedford who had been the secretary of the Association from its foundation and had steadily evinced under

a calm and modest demeanor the most earnest and unflinching devotion to its purpose, became, on Mr. Frothingham's retirement as president, very naturally his successor. If Mr. Potter was not all that his predecessor was, his characteristics were equally notable and adapted to the trust of directing the affairs of the Association, so far as this devolved upon him, and maintaining the same high standard of dignity and reputation which had hitherto distinguished it. Of Quaker parentage and training, remarkable evenness and serenity of disposition, a mind enriched by the best advantages of education, the influences of travel at home and abroad, select associations, possessed of rare insight into universal truths and principles, a lofty ideal of character, great firmness of purpose and unshrinking courage, an inborn love of freedom and delight in human service, with the power of spontaneous and impressive speech, he easily became a leader and representative of which any movement might be proud. Mr. Potter was in an emphatic sense an embodiment of sweetness and light. It is no wonder, therefore, that his sudden and untimely decease, a few months since, should for a time have seemed so irreparable as to render the work of the organization with which he had been so long connected and of which he was in so large a degree the central force and guiding spirit, almost hopeless.

The Parliament of Religions, which Mr. Potter had the privilege to attend during a stay of some weeks at Chicago on his return from the Pacific Coast, where he had passed some months of exceedingly interesting and successful experience in preaching and lecturing, made a very deep impression upon him and aroused anew his hope and zeal in behalf of liberal religion. The influence of that assembly, in connection with other favoring circumstances, led him to feel that there was a larger opportunity for the Free Religious Association, and incentives of a greater activity than ever before. Acting upon this assurance, at his suggestion one or two preliminary private conferences were held of the officers and specially interested members of the Association in the autumn of 1893 to consider the situation, and devise and enter upon such plans of work as might be deemed advisable.

It was conceded by all that the signs of the time were auspicious, and called for new and more effective modes of action. Mr. Potter's society at New Bedford, having a year or two before reluctantly accepted his resignation and provided him a generous income for a term of years with freedom to use his time as seemed best to promote the interest of the cause which he had so deeply at heart, enabled him to give a more exclusive devotion to such work as the Association might initiate than he could otherwise. The preliminary conferences, just mentioned, were distinguished by a very free and earnest exchange of views. Mr. Potter participated in these discussions with unwonted fervor and enthusiasm. But the special interest in them became speedily centered in a series of resolutions presented by Dr. F. E. Abbot, well known as the projector and the first editor of the still vividly remembered famous organ of liberalism, of more than a decade since, known as *The Index*. These resolutions particularized "the deep and widespread interest aroused by the World's Parliament of Religions," and called for a "bold, active and constructive policy for the spread of free religion," and the "formation of societies on the basis of free spiritual and universal religion, in avowed independence of Buddhism, Judaism, Christianity, Mohammedanism, or any other religious creed or organization," and asked that a committee "be appointed with a view to developing more fully the principles of the present constitution, and applying them to the needed work of organization." These resolutions afford a very striking illustration of the difficulty which is frequently experienced in the effort to combine a theory and its practical application. The author of them is a person of very intense convictions, an uncompromising and vigorous logician entirely unreserved and fearless in his declarations,

and disposed to considerable impatience at what often seems to him a languid and easy going temper inadequate to the exigent demands of the time when his appeals fail of what he naturally deems their due response. Hence it not unfrequently happens that he becomes in such instances quite incomprehensible to himself, a sort of metaphorical bomb thrown among his brethren. It was thus that the resolutions above referred to, although they dropped so noiselessly into the proceedings of the meeting where opposed that they produced scarcely an apparent ripple of dissent or perturbation, subsequently evinced so much of the inherent nature of the latent and most violent explosives as to threaten very serious and disastrous consequences. Hitherto the position of the Association had been, as has been seen, freedom and fellowship in religion. But the resolutions of Dr. Abbot called for freedom and fellowship outside of religion or of its historic and established forms at least. It proposed to break the fraternal bond which the Association had sought to effect between itself and the various other religious bodies, and virtually turned toward them the cold shoulder of assumed superiority and arrogant disdain. This was the construction which a preponderating number of the prominent and most active members of the Association held the resolutions implied. Of course the author of them strenuously opposed this view. The resolutions, nevertheless, met with a sufficient support to secure the vote at the succeeding preliminary conference to refer them to a committee to report at the annual meeting in May. The interval between these two private conferences was marked by the melancholy event which has been alluded to, the death of the wise and revered president of the Association, Mr. Potter, which bowed in the deepest sorrow the hearts of all, and made the Association seem for a time almost like a ship in a storm without pilot or rudder. The committee to which Dr. Abbot's resolutions were referred determined to submit the following amendments of the constitution of the Association at the annual meeting.

The general objects of the Association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, and to emphasize the supremacy of practical morality in all the relations of life. In order to carry out these general objects, its particular object is to found, multiply and unite in an organic working fellowship of societies, as many as possible local organizations or free churches on the basis of free, spiritual and Universal religion in avowed independence of Buddhism, Judaism, Christianity, Mohammedanism or any other religious creed or organization, which is by nature dogmatic, based on personal leadership or limited in its fellowship. All persons sympathizing with these objects are cordially invited to membership. Insertion of a new Article V, as follows:

Article V. There shall be elected at every annual meeting a standing committee of five, consisting of the president, the secretary and the treasurer ex-officio and two other officers of the Association to take special charge of the work of local organization and to carry it on in accordance with the spirit and letter of Article II. This standing committee shall act under the general direction of the ex-committee and shall report its doings at every regular meeting of the latter.

This report it is readily seen reiterated the propositions of the resolutions which Dr. Abbot had previously presented, and involved a new departure and work on quite different lines from those the Association had hitherto pursued. But it is natural for Associations (even the most progressive) as well as individuals to become attached to their accustomed methods and aims and reluctantly venture upon uncertain and untrodden paths. It became evident, therefore, as the time approached for the annual meeting of the Association that it must decide between two competitive policies. One that of the past, the other that which Dr. Abbot and his friends advocated and prescribed. Indeed it was an open secret that the latter would be opposed at the annual meeting by a minority report, prepared by Mrs. Anna Garlin Spencer and Richard P. Halliwell. One of the most important matters to come before the Association this year was a choice for the vacant office of president. There was but one voice

as to whom should be chosen. As one of the founders of the Association, who had given it unwavering devotion and most efficient and distinguished service from the beginning, in counsel and by numerous addresses at its conventions and as occasional presiding officer, in which capacity his consummate skill and grace are known all over New England and elsewhere, united with his eminence in letters, in brave and self-sacrificing patriotism and in relation to civil and religious progress, Thomas Wentworth Higginson shone forth in the diminishing galaxy of illustrious minds which once made the Free Religious Association famous, as its foremost representative, and the obvious and legitimate successor to its highest place of responsibility and honor. But there was this embarrassment in respect to his election: Although still ready as always before to serve the Association in any way possible, it was understood that he regarded it advisable if the new policy proposed prevailed, that Dr. Abbot should be chosen president. Indeed the same perplexity confused the work of nominating other officers. Usually the convention opens with a business meeting on the preceding evening to the day set apart for the public addresses and papers for the presentation of annual reports, the election of officers, etc. But it was seen that owing to the important questions under consideration and the divided sentiment in regard to them, there would not be sufficient time at the evening session for their full and general discussion, and therefore it would be necessary this year to make an unprecedented departure from the customary order, and defer this business to the afternoon session. And as the election of officers was contingent upon the issue of this debate, this too would have to be postponed until this result had been reached. Of late years the annual meetings of the Association have been held in what has been known as the Tremont Temple, its very central location making it particularly favorable. But the destruction of this building this year caused the Parker Memorial Building, erected to the memory of the great preacher, Theodore Parker, to be chosen, admirably adapted to the purpose. At the Thursday evening meeting, certain matters of business being disposed of, the report of the committee on the new departure proposed was presented, followed by the minority or dissenting report submitted by Mrs. Spencer, and the discussion of them entered upon and prolonged until a late hour, when it was adjourned, as has been seen was expected, to the session of Friday afternoon.

The subject of Universal Religion occupied the meeting of the morning. A very appropriate theme under the existing circumstances. Vice-President Higginson occupied the chair, and in an introductory address in an eloquent and touching manner referred to the missing presence and loss which the occasion suggested to many. No brief allusion to the opening paper of Rev. J. W. Chadwick, of Brooklyn, N. Y., would afford more than the faintest intimation of the able and vivacious treatment of the subject assigned him, its graphic and summary sketch of the historic development and varied manifestations of the religious sentiment in man, its growth to the broader generalizations and expressions of a riper and better age, interspersed with bright touches of humor and poetic beauty, and cunning adaptations of the words of many authors. But it is soon to appear in full in the New World and hence does not need here further comment. Mr. Chadwick was followed by the Rev. O. B. Frothingham, the former President of the Association, whose white locks and venerable presence, as he approached the front of the platform, caused the whole audience to rise as a spontaneous token of regard and reverence. Mr. Frothingham in a short address of old time, clear cut, and thoughtful sentences, emphasized and expanded into telling applications some of the central thoughts of the preceding essay. The Rev. Alfred W. Martin, the brave and brilliant young radical pastor of the Free Church of Tacoma, who had come many hundred miles to participate in the discussions of the day, was the next speaker. Mr. Martin in an impressive address of three-quarters of an hour, delivered without notes,

plead with great earnestness and force of argument for universal religion, distinct from all the historic systems and definitions existing, as the next step in the evolution of truth and progress. Dr. F. E. Abbot supported Mr. Martin's plea with his usual power of rigid and cogent reasoning. At the afternoon meeting the Rev. Mr. Martin, as a representative of the Association, at the recent Congress of Liberal Religious Societies at Chicago, gave a report of the proceedings of the Congress, and read a letter from B. F. Underwood, of Chicago, the other delegate of the Free Religious Association at the Congress, who was unable to be present at the Boston meeting. This letter will be included in the printed proceedings of the Free Religious Association of the year. The discussion which succeeded these reports, as was expected, was of deep interest, general and animated. One amendment after another was offered to the proposed new article of the constitution, until at last the following residuum was its total remainder which was voted for its substitute. "The objects of this Association are to encourage the scientific study of religion and ethics, to advocate freedom of religion, to increase fellowship of the spirit, to emphasize the supremacy of practical morality in all the relations of life, and to encourage the organization of local societies or free churches on the basis of free spiritual and universal religion." The election of officers immediately followed with the result which here appears: President, Thomas Wentworth Higginson, Cambridge, Mass.; Vice Presidents, Octavius B. Frothingham, Boston; Felix Adler, New York; Elizabeth B. Chase, Providence, R. I.; Nathaniel Holmes, Cambridge, Mass.; Frederick Douglass, Washington, D. C.; Solomon Schindler, Boston; Moncure D. Conway, New York; Ednah D. Cheney, Jamaica Plain, Mass.; W. M. Salter, B. F. Underwood, Chicago; Dr. Lewis G. Jones, Brooklyn, N. Y.; Edwin D. Mead, Boston, Mass.; Secretary, Paul R. Frothingham, New Bedford; Assistant Secretary, W. H. Spencer, Providence, R. I.; Treasurer, J. A. J. Wilcox, Boston. Directors for four years: John C. Haynes, Boston; D. G. Crandon, Malden, Mass. For three years: David H. Clark, Roxbury, Mass.; J. A. J. Wilcox, Boston; Mary A. Ladd, Boston. For two years: Jenkin Lloyd Jones, Chicago; Edward Filene, Boston; Mrs. R. P. Hallowell, Medford, Mass. For one year: Anna Garlin Spencer, Providence, R. I.; Mary F. Eastman, Tewksbury, Mass.; Alfred W. Martin, Tacoma, Wash.

The festival of the evening, although many familiar faces of other years were missed, was largely attended. Miss Mary F. Eastman, widely known in connection with various reforms, filled with admirable ease and tact the position of mistress of ceremonies, while a very acceptable collation, music and addresses made the evening one of much interest and pleasure. Mrs. Ednah D. Cheney paid a tender and appreciative tribute to Mr. Potter, and Dr. Marie Zakerewsky gave some interesting reminiscences of him as a physician in his family. Other addresses were made by Miss M. S. R. James of the People's Palace, London, Eng.; Miss Isabel King, late of the Argentine Republic; Rev. Henry Powers; E. P. Starbuck of Harvard University, and Rev. Alfred Martin of Tacoma.

Always in the contest between opponents one must suffer defeat if the other is victorious. In the contest of ideas and principles one need never despair even though the battle be lost for a time if the cause for which he has striven is that of truth. To many who have hitherto been counted among the most radical of the Free Religious Association and the staunchest friends of Mr. Abbott, it seemed strange that in the issue which I have endeavored in this article to describe that they should find themselves opposed to him. But the departure which he and his friends sought to accomplish looked to them impracticable and uncalled for at present. But conditions change and the departed cause of this year may become the victorious one next, or later. At present the religious world, and the wisest teachers of the social and industrial also,

are looking less toward definitions and separations to effect the best ends of religion and civilization than to seeking stronger fellowships, mutual agreements, cooperation and unity of spirit.

Lecky, in his "History of Rationalism," in speaking of the outgrowth of belief in witchcraft, says: "This progress was not effected by any active propaganda. It is not identified with any great book or any famous writer. It was not the triumph of one series of arguments over another. On the contrary, no facts are more clearly established in the literature of witchcraft than that the movement was mainly silent, unargumentative, insensible." And is there not in this passage a hint of the process through which the human mind outgrows not wholly but largely its errors and limitations? Instead of by directing attention to its logical inconsistencies or formulating new articles of belief for acceptance, still more through gradual steps along the line of advancement to higher and ever more absorbing truth in the attraction of which the horizon continually broadens, old things pass away and all things become new.

X—Y—.

WHAT CONSTITUTES GENIUS?

By JOSEPH WRIGHT DICKINSON.

II.

Jouvert tells us that "it is not hard to know God, provided one will not force one's self to define Him." I think we can by this time admit that the same may be said of genius. But let us investigate somewhat further, for this proves to be an inquiry that grows more interesting than we at first anticipated. From the standpoint of the conclusion arrived at in our first paper, we must decide that Hogarth erred when he assumed that "genius is nothing but labor and diligence." Erred, too, as radically as Buffon, who defines genius "as only great patience." Neither can we admit Willmot's definition, that "genius is the instinct of enterprise," nor that of Matthew Arnold, that "genius is mainly an effect of energy." And our reasons for such conclusions are the same as heretofore stated, viz., that all such qualifications are merely attributes of true genius, but that its inherent mystery, so far as such explanations are concerned, remain still unrevealed.

From such a standpoint, too, we must decide that Bulwer Lytton errs when he assumes that "every man who observes vigilantly and resolves steadfastly grows unconsciously into genius." Vigilant observation and steadfast resolution are eminently characteristic of the North American Indian, but, saving and except a genius for "general deviltry" on their part, their enemies, at least, have, up to the present writing, discovered but little. We cannot allow his statement to stand unchallenged. Hazlitt informs us that "men of genius do not excel in any profession because they labor in it, but they labor in it because they excel." This is certainly more to the point, and presupposes the possession of that original endowment, assumed to exist, in the case of genius, at the close of our first paper. Matthew Arnold concedes to "the highest power exercised in poetry," and consequently to genius in this walk of art, what he calls "a faculty of divination." And this is in no way objectionable from our present standpoint. On the contrary the phrase seems a happy one, for few will deny that true genius does, indeed, seem to possess what may well be called by such a name. But this "faculty," let it be remembered, is exactly what neither patience, nor energy, nor enterprise, nor vigilance, nor even resolution, can confer; which neither school, nor college, nor public, no, nor private teaching, can communicate which man may not bestow, because it is the gift of God! Patience and energy may and will aid it, but neither they nor aught, whether of enterprise, vigilance, or resolution, can by any possibility, create it. And similarly in the process of its education, it will ever be found that "genius finds its own road, and carries its own lamp." Truly it may be said, in such a sense, to

learn "In that great school in which we teach ourselves: God, ever the head master there!"

This it was that Emerson meant when he says, "that which each can do best, none but his Maker can teach him." And he follows up this with the question, "Where is the master who could have taught Shakespeare?" To Emerson every great genius is "a unique," which is to say that nature broke the mold when she had formed him; and in any case, that such unique formation constituted his peculiar endowment, by means of which should be delivered to the world, "an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses or Dante." In other words, that through such natures, so endowed, the eternal thought may be communicated to mankind.

It is not, then, because of any patience, enterprise or energy that men possess genius, but it is because of the possession of genius that they develop these valuable attributes of character. Indeed a normal and perfect genius cannot fail to possess them, so that they may well be taken as attributes of genius. "Genius is the gold in the mine;" any one of the above named qualifications may act as "the miner who works and brings it out." But while they may, one and all, aid in this work, they, most assuredly, cannot put the gold there to begin with. Hardly may there be, in such a sense, even a "salting of the mine," to deceive a possible purchaser. On the other hand, given this faculty, and then, says Fuseli, "heaven and earth, advantages and obstacles, conspire to educate genius." For, as Longfellow tells us, "all the means of action, the shapeless masses—the materials—lie everywhere about us. What we need is the celestial fire to change the flint into transparent crystal, bright and clear. That fire is genius."

So, as to original endowment, Gay observes that "a genius is never to be acquired by art, but is the gift of nature." Dryden, that "genius must be born, and never can be taught;" while Sir Joshua Reynolds assures us that "genius is supposed to be a power of producing excellencies which are out of the reach of rules of art—a power which no precepts can teach, and which no industry can acquire." And Ruskin observes, in the same vein, that "there are no laws by which we can become Titians. . . . no laws by which we can write Iliads." It is with the same view that Boileau speaks of the uselessness of attempting to gain "the heights of Parnassus," if the writer "does not feel the secret influence of heaven, and if his natal star has not formed him" for his special work.

Carlyle speaks of "spontaneous devotedness to the object, being wholly possessed by the object, what we call genius." But this definition, with the crouching figure of the Miser in our mind, who certainly does not lack spontaneity of devotion to his especial "object," and who as certainly is sufficiently "possessed" by it, does not satisfy us as well as that other definition in which the same writer speaks of "that gift of transcendental thought which is fitly named genius." Meantime, amidst this collection of definitions, which have proven, in the main, so unsatisfactory, we are reminded that, as it has been said that "of the merit of his own compositions no composer can be admitted the judge," so, it would seem, that it is well nigh in vain that we ask of the possessors of genius to define for us the term by which that mysterious faculty is known. Even the great Goethe utters what is only the merest truism when he assures us that "the first and last thing which is required of genius is the love of truth." The merest truism, we repeat, for where ever lived and worked the true genius who did not love to breathe that atmosphere which is and must be to all such spirits even as their natural air: that "deep respiration of God in the soul, which is genius." To be "required of genius," does he say? Nay, rather, it is genius, itself, that shall require it. It is genius, itself, that cannot live without it. It is genius, itself, that sickens and dies of inanition wherever that is not! Truism, indeed! When such a genius

fails to satisfy us with his definition, well may we turn from the famous German poet to the comparatively unknown Frenchman, and reply to him: "True: It is also, equally, not hard to know genius, provided one will not force one's self to define it."

CHICAGO.

AUTOMATIC COMMUNICATIONS.

At the beginning of a sitting one evening this came first: "Wouldn't affirm that communications to-night shall be from thinkers."

Question.—"But we would prefer to hear from thinkers?"

Answer.—"Were not those who have called upon you within the week spiritually one with you, yet intellectually were they not on far different knowledge planes?"

Now only two persons had called on us during that week, regarding whom this statement was decidedly true; though I should never have distinctly thought of them in just the way stated yet I recognized immediately the truth in this way of putting it, but interested to find out how they would explain the statement I asked, "What do you mean by that?" Mr. U— who had recognized the fitness of the statement in regard to these particular callers began to explain to me what he thought I did not understand, but I said "Wait! I wish to know their own explanation."

A.—"That means that what you don't wait for B. F. U— to affirm, is most emphatically true—that spiritual insight may be equal in those who look from greatly differing intellectual standpoints."

Before beginning a sitting one evening we had been speaking of Florence Marryatt's book on Spiritualism, and her Catholic faith.

Q.—"Since the Catholic church makes the month of October sacred to the devotion to angels, does not that imply that it believes in the essential truths of Spiritualism?"

A.—"Belief in man's oneness with the soul of Being—the unfathomable, illimitable Allness, forms part of every form of faith which can take hold strongly of humanity. The Catholic faith is no exception to this rule, and because of its Virgin birth of man's Saviour, born direct of spirit, causes a deeper, stronger hold on the masses who dimly feel without philosophizing, that a spiritual principle rules through all mystery."

Mr. U—, who had asked the question to which this answer was given, now said what I had not known, that he had just written an article which had this question for its basis and now he wished to know whether the thought came from his mind or from that of the intelligence through my hand:

A.—"Souls in sympathy express themselves often in like lines of thought, aiding and suggesting when either side feels at a loss. Therefore B. F. U—'s editorial note formed part of a symphony of thought expression."

I here playfully said that in this "symphony" I was apparently only a tool as nothing was said of my share in writing it:

A.—"Shared equally with us, and with you."

A friend whose experiences in automatic writing and other forms of psychic phenomena ran parallel in time, etc., with my own, had said she thought her hand controlled to write by some one still on earth although a name was signed to her writings which she did not recognize. This caused me to ask if such was really the case. Was S— a living person?

A.—"Pharos says yes. We are all more alive than when going through your terrestrial trial sphere."

Q.—"Will you please state something definite regarding S—. Who was or is he?"

A.—"S— was and is a thinker who believed while with such as you that there existed worlds or spheres of Thought—soul planes where Mind would dominate over Matter, and where solution could be found for the vexing problems of and concerning Being, propounded by the most astute thinkers of earth."

Q.—"But by what name was he known while A.—"E— was the earth name of him taken here the name S—."

Q.—"What is the bond of sympathy between S— and our friend through whom he writes?"

A.—"Starting point of spiritual philosophy touches Egypt."

The friend spoken of is one much interested in archaeology, and especially in Egyptian lore.

Q.—"Why do we not oftener get messages from the relatives we call for?"

A.—"Bonds of sympathetic being are stronger than relationship over here. Many whose silence you wonder at were not in true accord with you, and so are not now in rapport with you—true lines of sympathy are drawn over here."

B. F. U.—"Who writes thus?"

A.—"Your friend, who will introduce himself when you come—who now enjoys your broad views even of this plane of which you know so little."

Q.—"What is your name?"

A.—"Please don't ask."

B. F. U.—"How came you to know of us?"

A.—"Why, my friend, here many times I am an interested listener to the questions asked of those who are given the opportunity to communicate to you through your mediumistic wife, and keenly enjoy your shrewd questionings of those who to you seem phantasms—spirits. Good-night."

S. A. U.—"I wish to ask if any of my relatives are present?"

A.—"Your relatives are those of all thinkers. 'Who are my mother and my brethren?' asked Christ—so may you and your soul mate."

S. A. U.

A DWELLER IN TENTS.

BY MIRIAM WHEELER.

[A letter on the occasion of the presentation of a house from a citizen of New York to the Hebrew Solomon.]

DEAR LORRIMER YOANNES:

Some exist like trees in one spot, extracting all the food they need from the soil on which their seed first alighted. Others live like Arabs roving here and there exhausting many grounds. But even the tree has in its winged seed been borne hither and thither upon the wayward winds ere it fastened its root cables into the earth, and the Arab in his old age rests from his energetic movements. Life is not wholly life indeed but partly death to those who do not swing rhythmically from motion to repose and from repose again to motion. For my own part I will put into many ports before I come into my final haven, wherein, with other old hulks, I may moulder into elemental dust dreaming of past voyages and of long gone pageantries. Others may wear ruts in which to run smoothly, but I will not grudge to clamber over rough ground so that I get a broader view of life. There are not a few who abide in the cities, at which I touch as a journeyer and a stranger, and who find love in no eyes but such as mirror a three-fold portrait of themselves—in the projections of marriage, family and citizenship. Yet it has always seemed to me that I cannot tell which is my township, who are my people, or discern who is my mother, my wife, and my sister. Ah! here are ten thousand times the duplicates of the patient wistful mother-love that almost teased my boyhood with its wide watchfulness. Everywhere I see in other women the same virtues which my spouse first taught me to find in her sex. And sisters! O! a million times I find you in all lands and homes! You pity us wanderers when the winds assail our fragile tent shelter and pierce our scanty garments with invisible fingers. Think you that thick clothes are desirable and that a house is a good outer casing for a man? Habit alone, which reconciles the king of beasts to his squalid prison in the menagerie, has made you oblivious to the ignominy and discomfort of your two exterior shells. Your multitudinous garments hold the germs of disease. In rain they become sodden and chill you, while in summer they

overheat and oppress you. They are unclean like the caves in which criminals hide, but they serve to conceal the shape of man's body, so often deformed and diseased by his passions. Is it impossible or impracticable to resume a free and natural state? At any rate let us endeavor to simplify the tags and rags with which we adorn ourselves, and the preparation and repair of which form a large portion of our slavery. A house is the hobble about the human asses' neck. These rows on rows of vulgar villas, filled with gewgaws, cheap-jack hideousities, dusty draperies, and carpets exhaling stale odors, with their stereotyped delineation of the minds of the indwellers expressed in the disposition of the useless "shoddies" which they contain, I shy like a horse when I pass their open doors. But you say these are homes; each hearth has some of the divine spark of love leaping from the earth upwards to the sky. These dingy ornaments, meaningless to you, are so many gifts and symbols of affection, treasured many of them for years because of their association with the dear dead. While you utter these words I bow my head; my tongue is silent; the fountains of my bitterness are sealed. This gags my cynicism. Yet your words fraught with fine sentiment neither explain nor justify the almost universal servitude of people to their houses, and I have a theory which in lieu of a better you are logically bound to accept. Man is in the bonds of objectivity and sensation. Woman is too often an object of pleasure. She queens it in proportion to her beauty and her wealth. To adorn herself and her environment for the low end of material happiness she demands the manufacture of aggressive silks, laces, tinsel, and of ostentatious furniture. The supply inevitably follows. The labor expended in these factories enslaves man. It is not really productive of wealth or of well-being. It is the fabrication of armor for woman to compete with woman in superficial attractiveness which stimulates abnormally the sexual passion in man. The production of the necessities of life is relegated to the few who have to bear the unnatural burden of these artificial desires. If the work now devoted to the gratification of the requirements of fashion in ugly and imbecile products was turned to the direct production of essentials, the cause of any poverty which existed would be more obviously, even than at present it is, the result of individual fraud and greed on the one hand, and of incapacity, deficiency of education, intellect or morality, on the other. I feel laid upon me a spirit of prophecy, my eyes are anointed to see hidden things, strange movements in the old, slow orderly march of events. My ears are touched to hear the voices of the toll-worn serfs, of the pain-worn women and hungry children of the earth. No longer are they muffled as in the days long past. Towards liberty the human tide is flowing, obliterating all the barriers in its way. The people join their hands and shout, and at the sound of their shouting the walls of the mansions topple and fall. At the noise of their confident mirth and strength, at the braying of their trumpets the villas, the stock exchanges and the prisons crumble into dust, the dust which holds the power to create a new order, and a new race.

In that day, in that day blessed are the homeless and they who stand alone. . . .

Thus, O Lorrimer Yoannes, I restore to you the misplaced pity which you bestowed upon me, and elect still to be a dweller in tents.

It is true that the winds caress or sting me, that they rend at times the canvass from about me that the sweet rain may enter and purify the ground which I defile with my sojournings. It is undeniable that the sky scowls at times upon our shelterless heads, then are we but the more of and in all things. At such moments we feel our kinship to the elements, our bodies partake of the excitement and health of the storm. Is not life a phase, a journey? My home does not cheat me to hope of, or belief in, stability amidst the fleet. While I write with my goose quill these hints of the reason of my rejection of your courtesy, the restlessness of my nature takes me, and I rise to fold my home and to ramble around the earth, if not a free man at any rate the less in bondage by the refusal of your well meant offer. (Fleeing from the open glades, the flowery waysides, and the dim forests, from the defiant mountain ranges, from the untameable sea, and from thine, Solomon.

THE LABOR CRISIS.

It would seem as though we had reached a critical point in our national existence. With the military encamped in the streets of the second city of the Union in size and commercial importance, with deadly riot and destruction of vast quantities of property, accompanied by almost complete stoppage for a time of communication between Chicago and adjoining places, with the spread of a similar state of things throughout the whole West as far as the Pacific Coast, where civil war may break out at any moment, and with a threat of the heads of labor federations that all labor shall be suspended, it must seem to outsiders that our social system is on the verge of dissolution. To those on the spot matters may not appear to be as serious as this, and yet there are features of the present situation which furnish evidence of a deep-seated disease, or at least of such a condition of the social organism as foreshadows a decisive change.

Remarkable as is the influence obtained throughout the West in the course of two or three years by the President of the American Railway Union, it is less remarkable than the fact that the wide-spread strike of railroad men of which he is the head is due to circumstances in which they have only an indirect interest. If the strike at the Pullman Company's works had led to the breaking up, or the removal from the neighborhood of Chicago, of that concern, it would not have affected the employes of the railway companies in the least, and yet they have in large numbers left their own work, suffering loss and running the risk of privation for themselves and their families. This is very properly termed a "sympathy strike," and as such it ought, if not to be treated with some degree of respect, yet to give rise to serious thoughts as to the explanation of such a state of things. But the newspapers of Chicago and of the country generally, which assume to guide public opinion, have with few exceptions, which are the more honorable for being so few, treated the question of sympathy with levity, and stigmatized President Debs as the criminal instigator of riot and destruction of property in the spirit of anarchism, tempered with love of notoriety and dictatorship. Much is said of the toolishness of the "dupes" of the "dictator," but nothing as to the self-denial of those who have wounded themselves in order to bring a tyrant employer of their fellow laborers to a sense of justice.

We have here the real source of the bitterness of the press against President Debs and the members of the A. R. U. They have dared to interfere with the interests of capital, and hence they are all that is vile and deserving of the utmost punishment vindictive law can inflict on them. The newspapers cannot deny the right of working-men to combine or even to strike in a body if they think their interests require them to do so, but they forthwith lay to their charge all the disorders which unfortunately attend such a state of things, especially in a city like Chicago. They have made so loud an outcry that they and their backers have induced the authorities to arrest the President and officers of the A. R. U., and to seize the books of the Union, and even private papers of Mr. Debs, that they may be used in evidence. The Federal authorities are doubtless doing only what they are advised is their duty, but it will be a dark day for freedom in this country if the law declares it to be a crime for one man to endeavor to persuade another to quit work, as the legal injunctions declare. Some persons are very fond of saying that certain things are non-American, but such a decision would be worse, it would be non-human. A lawyer endeavors to prove that it is a common law crime to "induce" men to leave the service of a railroad, because it is criminal to coerce them to do so by threats! It is too late in the day to stop strikes and working men's combinations by legal quibbles. That the President and his ministers are alive to the danger of thus trying to limit the rights of the people appears from the statement that a member of the Cabinet, after referring to an interview he had just had with the British

Ambassador on labor questions, said "both of us agreed it would be preposterous to think of crushing out organized labor in these days of progress and civilization. There is no more harm in working people organizing to secure benefits to themselves than for their employers to do so, and this should not be lost sight of in the struggle for wealth."

But while working people are justified in organizing for their own protection, and of striking in order to render their organization effective, they cannot be allowed to interfere with the liberty of other persons not combined with them. It is a curious commentary on the action of those who pull the strings that, at the time the grand jury were arranging for the arrest of President Debs and his "fellow-conspirators," the former was preparing an "appeal for order" addressed to "all striking employes and sympathizers," in which he says: "I appeal to every workingman to entirely keep away from places where trouble is likely to occur. What under normal conditions would be an inoffensive gathering may now become a demonstrative mob. All good citizens deprecate the loss of life and the destruction of property. Grave as these complications are, our civilization is far enough advanced to find and apply a remedy without resort to violence. We are merely contending for justice for our fellow-workingmen, who have been reduced to want by a power that now defies public opinion."

The defiant power here referred to is the company at the head of which is one of the monstrous growths of our modern civilization, George M. Pullman. It is a significant fact that the newspapers which have hitherto been patting this representative of the gross capital interest on the back, while treating Eugene V. Debs, who is not his inferior in the matter of principle to say nothing of education, as a social parasite towards whom not even ordinary courtesies were to be extended, have begun to cry out against their former favorite. Like the straw that shows which way the wind blows, this change is a sign that political rulers think that even capitalists can go too far, and what is more that the insurrection of labor has not been without effect after all, even should the railway strike apparently fail. The obstinate conduct of Mr. Pullman, in refusing to consent to conciliatory inquiry as to whether there are grounds for arbitration between his company and their employes, has aroused public indignation and has caused the appointment of a conservative committee to inquire into the causes of the strike. Besides which there are signs that there will be an enforced cut in the extravagant rates exacted for the use of the Pullman cars, so that as Mr. Pullman refused to give his employes a fair return for their labor out of his large earnings, these will be considerably reduced.

Thus the strike which has been ridiculed as being one merely of sympathy, and in which women and even children have been driven by stress of sentiment to engage, although supporting too often, unfortunately, lawless conduct, has done good service. It has drawn forcibly to the attention of a somewhat listless public what gross abuses to which the greed of capitalists can lead it. Mr. Debs, therefore, even if he has unwittingly transgressed some subtle legal distinction, such as that between acting in the capacity of trustee of an organized body and in furtherance of a personal ambition while pretending so to act, is deserving of the gratitude, not only of the working classes, but of the public at large of which they form so important a part. Until labor disputes can be legally and successfully arbitrated, or until they cease to exist through the establishment of co-operative labor, which shall give every working man and woman an interest in the profits of the concern for which he or she works, strikes will necessarily take place, and the more perfectly the working classes unite and become organized the more acute will be their social effects. The men and women who abandon their work may act foolishly according to the canons of political economy or even reason, but heartlessness and obstinacy are no less to be condemned, and so long as people are governed in their

conduct by their feelings, we prefer emotional sentiment to unemotional greed.

CAPITAL AND LABOR.

While every one is talking or writing about the paralysis of trade caused by the Western railway strike, it is strange how little is said about the real causes of the social outburst which has occurred. Why should such a paltry affair as a disagreement about wages between the Pullman Car Company and some of their employes lead to the tie-up of railways for thousands of miles, with its many consequential evils? It might be thought that those who are the professed political guides of the people would have at least attempted to throw some light on the subject, but the only light they offer is the gleam from the bayonets of the military. In another article we have pointed out that the present strike is merely a phase of the ever continuing fight between the two industrial forces capital and labor. If the Pullman strike had not taken place the present skirmish would have been put off until the organization of the American Railway Union had become perfected. However, the present fight ends, it is but a skirmish; it will be renewed again after awhile under the leadership of Mr. Debs or of some stronger man, unless the relations between capital and labor are improved.

If capital and labor as industrial forces are so inextricably bound together that they cannot exist apart, then some means ought to be discoverable to prevent them leading a cat and dog life. A man cannot labor without material to work on and the charge of the working man is that the capitalist has got possession of all the material and gives him as little of the produce arising from it as he thinks fit. It is thought by some persons therefore that if all the land in the country, land being the chief source of material, were divided among the people, every one would be alike and have enough to sustain life, and therefore there would be an end of capital and labor disputes. This is a mistaken idea, however, as land regarded as a source of wealth is valuable only for what can be obtained from it by labor, and unless the produce of the whole country were pooled and divided equally, one man would become rich from a quantity of land which in another locality would afford only a bare sustenance. Under the economic conditions of modern civilization it is impossible to prevent some men from becoming rich and others from being poor. If it were a question of individuals, the inequality between the two classes of rich and poor would not be so great as it seems, seeing that there is a constant change of individual members between them. The rich are not always rich, nor the poor always poor. There are exceptions and these exceptions give the stamp to the whole class, but on the side of the wealthy the great inequalities are caused by the existence of trading corporations, with vast capitals, which are in constant contact through their officials with large bodies of working men. The railway companies alone of this country are said to have more than 800,000 men in their employ.

In addition to the great railway companies are a large number of manufacturing companies, of which the Pullman Car Company may be taken as a type, which have enormous capitals and whose shareholders are often enabled from their profits to live in princely style. When the working man, to whose labor the actual value of all material is ultimately to be traced, sees his employers living in such luxury he naturally thinks he is entitled to something beyond mere "living wages." If this is regarded as a sufficient return for his actual labor, he considers he is entitled to something more which shall be equivalent to a share in the profits, a return for the humanity he puts into his work as distinguished from mere brute force. For the latter he is entitled to a minimum or living wage, whatever the market value of the produce of his labor, and the return for the former will depend on the net profits derived from his produce. But here comes in a special difficulty which is at the root of much of all the labor trouble, and which ought to have been put a stop to by legislative

enactment long since. That it has been allowed to increase to its present proportions is a disgrace to this country and shows how powerful is the political influence over legislation exerted by capitalists. We refer to watering stock by many of the large trading corporations, which exact from the public as consumers two or three times the profit they are honestly entitled to and then refuse to share the plunder with those who have by their labor enabled them to do so. They are really worse than appears from that statement, for in many cases the watered part of the stock has been palmed off on foreigners at high prices, and those who suffer when it is depreciated are the innocent holders for value.

It is useless under these circumstances to tell the workers that their wages are determined by the operation of certain economic laws. The personal factor always has to be allowed for, and until it is satisfied there will not be an end of social disturbances. Nor will it be satisfied until labor is put on a perfect equality with capital. By this is not meant that every laborer is to be equal to every capitalist. In the eye of the law every man is equal, but there are certain distinctions, depending more or less on the possession of money, which society and not the law takes cognizance of. Thus a capitalist may, judging from the money standpoint, be worth more than all those who are his actual partners although apparently only workingmen. For undoubtedly masters and men do as a rule suffer and prosper together. Wages rise and fall to some extent with profits, but the misfortune is that they do not vary equally with profits. There is an idea in the minds of working men that they feel soonest by a reduction of wages the effects of any depreciation, and that they are the last to benefit by an appreciation in the value of products or rather in the income derived from them. This feeling may be right or wrong, but to prevent it the partnership which actually exists between them should be recognized as real and made the basis of the relations between capital and labor.

The justice of this will be recognized when it is seen that capital and labor are only different forms of property. Capital if money is valuable only for the material it will purchase and the labor it will provide. Labor on the other hand gives materials an exchangeable value, and in return it receives wages which have the purchasing power of capital. But the capital of a business is represented by assets rather than by money. Thus on the one side is property consisting of money chiefly sunk in buildings, machinery and materials, which are to be given exchangeable value by means of labor, and on the other side property consisting of muscles and brain ready and able to give that exchangeable value. Now each of these forms of property should have a fair return for its investment, but as the most important in their result is the labor, which cannot be sustained in an efficient state without food and other necessities, it ought first to receive as a return proper living wages. Capital should then have a fair return for interest and depreciation, and if there is anything left of the proceeds of the exchange of the manufactured products it should be divided between the employers and the employed in definite proportions. In this case working men would be bonafide partners in the concern with which they are connected and would become personally identified with it. With such a scheme there would be little room for strikes, and still less would there be if workingmen themselves combined to carry on manufacturing and other business. Co-operative societies of this kind have long existed in Europe and some of those in Great Britain are both very extensive and very prosperous.

Whether labor is thus peacefully wedded to capital, or whether the programme of the socialists, which would place all the means of creating wealth in the hands of government, is carried out, change from the old order of things cannot take place without serious social dissonance. The first introduction of machinery was attended with riot and destruction by the workingmen, and it cannot be ex-

pected that the capitalists will now without objection accept a position which has been brought about by the use of the machinery which they introduced. But they will have to do so sooner or later, and the sooner they recognize that, although machinery has taken the place of muscle in large measure, it has not yet replaced brain, and that this demands for the work a higher recompense than was accorded while the transition was taking place, the better it will be for both parties. Whatever may be the final result we fully believe that society is about to undergo a change of far reaching consequences, and although order may be preceded by disorder, as real belief is preceded by doubt as to the truth of old beliefs, we are confident that good will come out of evil, and that when order is established on the new basis it will be found to result in the highest social economy, where wealth will be largely increased and at the same time be much more evenly distributed than at present. In that state the industrious will find work plentiful and well recompensed, while the idle will be compelled to work or leave the haunts of men.

SPIRITUAL "THOUGHTS" OF MARCUS AURELIUS.

The youthful mind inclined to serious thought and inquiry when first newly awakened to consciousness of itself, as a thinker, and the ego as a separate individuality, in this strange world, feels all the joy of new discovery as first one old truth, then another dawns upon its horizon. It fancies at once that these pregnant truths are its very own by right of original discovery and is much surprised when joyfully imparting its news to older minds in the world of thought, to find that long ago those other minds had preceded it in each special field of discovery each for itself drinking from the exhilarating cup of recognition and possession.

This knowledge of previous discovery is often received by the ardent mind of youth with a sense of selfish disappointment and chilled ardor in pursuit of universal truth, not understanding yet that the world is a nut which must be cracked anew by each soul entering it, and yielding so much only of its kernel as is diligently sought after and picked out. It is only in later years that the thinker comes to understand that the discovery is still in a certain sense his very own since he made it isolately, and by methods characteristic of his own individuality, and it is this fact which gives discovered truth its peculiar value to each soul.

But when the student in touch with the latest presentation of thought on any subject scientific, philosophic, poetic or spiritual, turns to the treasured pages of Plato, Aristotle, Lucretius, and other earlier thinkers, he is surprised to find so much which he thinks new to the world, so ably discussed, guessed at or theoretically propounded as possibilities.

In looking lately through a recent edition of the "Thoughts" of the gentle-souled, large-brained pagan emperor, Marcus Aurelius Antoninus, written between the years A. D. 151 and 179, it was surprising to find how really spiritual in tenor many of these most uplifting thoughts of a Stoic philosopher are. It is true that in many passages this Spiritualism takes the form of hope, aspiration and intimation rather than affirmation or strong assertion. He often speaks of his "Daemon" apparently in the sense of a guardian spirit, for many of the ancients such as Socrates and Plato believed in

"Holy demons by great Jove designed,
To be on earth the guardians of mankind."

By Marcus Aurelius this "daemon" was held to be the higher moral and spiritual part of his nature, judging from his reference to it. "Nothing" he says, "is more wretched than a man who traverses everything in a round, and pries into the things beneath the earth, as the poet says, and seeks by conjecture what is in the minds of his neighbors, without perceiving that it is sufficient to attend to the daemon within him, and to reverence it sincerely. And reverence of the daemon consists in keeping it pure from passion and thoughtlessness, and dissatisfaction with what comes from gods and men." Again

speaking of worldly attractions, "if nothing appears to be better than the deity which is planted in thee, which has subjected to itself all thy appetites, and carefully examines all the impressions, and as Socrates said, has detached itself from the persuasions of sense, and has submitted itself to the gods, and cares for mankind; if thou findest everything else smaller, and of less value than this, give place to nothing else for it is not right that anything of any other kind, such as praise from the many, or power, or enjoyment of pleasure, should come into competition with that which is rationally and practically good."

Speaking of the ephemeral values of earthly life, he says: "Life is a warfare, and a stranger's sojourn, and after-fame is oblivion. What then is that which is able to conduct a man? One thing, and only one, philosophy. But this consists in keeping the daemon within a man free from violence and unharmed, superior to pains and pleasures, doing nothing without a purpose, nor yet falsely and with hypocrisy, not feeling the need of another man's doing or not doing anything; and besides, accepting all that happens, and all that is allotted as coming from thence, wherever it is, from whence he himself came, for it is according to nature and nothing is evil which is according to nature."

In regard to the change called death he writes: "It is a man's duty to comfort himself, and to wait for the natural dissolution, and not to be vexed at the delay, but to rest in these principles only: the one, that nothing will happen to me which is not conformable to the nature of the universe; and the other, that it is my power never to act contrary to my god and daemon." Again, "Why, then, dost thou not wait in tranquility for thy end, whether it be extinction or removal to another state." "Remember this, then, that the little compound, thyself, must either be dissolved, or thy poor breath must be extinguished, or be removed and placed elsewhere."

This belief in a Supreme Power which rules the universe wisely, spite of earthly misconceptions, is shown in many of these most wise and beautiful "Thoughts," as when he says: "Whatever may happen to thee, it was prepared for thee from all eternity, and the implication of causes was from eternity spinning the thread of thy being, and of that which is incident to it." "All that is from the gods is full of providence. That which is from Fortune is not separated from nature, or without an interweaving with the things which are ordered by providence. From thence all things flow; and there is besides necessity, and that which is for the advantage of the whole universe, of which thou art a part." Again: "Since it is possible that thou mayest depart from life this moment, regulate every act and thought accordingly. But to go away from among men, if there are gods is not a thing to be afraid of, for the gods will not involve thee in evil; but if indeed they do not exist, or if they have no concern about human affairs, what is it to me to live in a universe devoid of gods, or devoid of providence? But in truth they do exist, and they do care for human things, and they have put all the means in man's power to enable him not to fall into real evils."

Of the possibility of continued existence after death, among many similar speculations he meditates thus: "If souls continue to exist how does the air contain them from eternity? But how does the earth contain the bodies of those who have been buried from a time so remote? For as here the mutation of these bodies after a certain continuance, whatever it may be, and their dissolution make room for other dead bodies, so the souls which are removed into the air after subsisting for some time are transmuted and removed, and assume a fiery nature by being received into the seminal intelligence of the universe, and in this way make room for the fresh souls which come to dwell there." Here he seems to have caught the idea of varying planes of spiritual existence in a manner wonderful for his time. May it not be that his daemon influenced him to these thoughts.

There is much more we might quote from this

work which is as freshly applicable to the problems of every day life now as when first written eighteen centuries ago. Marcus Aurelius' "Thoughts" should be in the library, and form part of the daily reading of every thinker and admirer of high ideals.

S. A. U.

DESPITE the fact that the American Railway Union has not succeeded in its effort to coerce the Pullman Company into considering the claims of its employes the members of this organization, as of the others, may congratulate themselves on having established one important point. They have secured from the head of the American government a signal and public recognition of the principle of arbitration. The result of the Railway Union's fight to-day is that many of its members are out of work and may not readily get back until some decision is reached with the railway managers, who will probably not be disposed to take back employes except as it answers their business purposes. On the other hand, the Union and its friends among other unions have secured an official recognition of arbitration from the President. It is earnestly to be hoped that the railway employes will not find their voluntarily assumed idleness protracted to their own discomfiture. But quite aside from this possible prospect, they have apparently made one point for labor. It is for them to say whether the precedent now established by the President is sufficient compensation for the stress of conditions which they have endured and may still have to endure for some time to come. Whether or not the project of arbitration is carried to a successful issue there is at least the certainty that it has been clothed with an official and authentic character which it did not have before.—Chicago Record.

It is a grave question how the idea of the interdependence of every social unit upon the whole foundation of society, and the necessary unity of that social framework, says the Springfield Republican, is to be taught in an age which sees in every possible line of human activity the discouragement of individual effort and the overbearing weight of combined or allied strength in seizing upon the advantages of this extraordinary progress of scientific materialism. The influence of education beginning with infancy and carried on thoroughly may develop moral ideals that will restrain or even prevent to a degree the "anti-social man," but what it will do with the trusts, the corruption of legislation by selfish and money-seeking interests, the shallow, short-sighted work of partisan politics seeking the unfit man because he can be a tool—that is a problem greater still. Not all the criminals are those in prison for larceny, burglary, incendiarism, rape and murder. The careful teaching of children in moral, mental, physiological and industrial matters, by teachers who have studied the science of the mind and the soul, is, nevertheless, the most important object to which the interest of every community can now be directed.

GENERAL BRINKERHOFF declares that the moral element must be considered in a degree which as yet no scheme of schooling has comprehended. He thinks the public school begins too late, and that "the first great advance must be made in the direction of kindergartens," and he supports this conviction by the work which has actually been accomplished in San Francisco by private kindergartens which have "practically reconstructed and civilized some of the darkest wards of that cosmopolitan city." More can be done in the formation of character before six years of age than in all the other years of life combined, says General Brinkerhoff.

THE riotous, destructive acts of the strikers or their sympathizers are expensive fun, says the Farmers' Voice. It may appease the longing of the soul to burn cars and other railroad property and to interfere with the business of these corporations. But the dancers will pay the fiddler. The roads will not bear any of the expense of this fun. The tax-

payer must bear all the burden, and who is the taxpayer? He always has been and always will be, directly or indirectly, the farmer, mechanic and workmen. The cantankerous incendiary is simply picking his own pocket and the pockets of our producers. The city, town and county in which there is destruction of railroad property and interference with railroad business must pay whatever damages that may result. The taxpayer, too, must pay the expense of extra police and of the militia. How long, oh how long, must the people be burdened with taxes to sustain tom-fool proceedings to correct real or imaginary wrongs, while the ballot box offers an inexpensive and sure way of doing the work?

SEE how it works again. In New York a boy stole a few pennies after dark. It was highway robbery, and he was sent up for five years. But a man who terribly mutilated his wife with a pair of scissors in his drunken rage was sent to Blackwell's Island for about three months. And so goes on this terrible confusion and contradiction of penalties. What we want is the system of indeterminate sentences, deciding on the guilt of a person, and sending him to prison until he shall be fit to come out. Then, when he comes out, give him a helping hand. But let him not come with a full release. Let him be discharged under parole, so that he shall be still under the surveillance of the prison authorities, and within a year's time be returned, if necessary. Let him try himself outside to see whether he can walk with a firm step; and then, when he is finally on firm ground, let his full release come.—S. J. Barrows.

There was no high morality among men until there came the idea that one's neighbor had as good a right as one's self to life, property, and happiness. Without such a common standard of rights, might would be the measure of right, as too often it has been and is; and the weak would be the prey of the strong. There would be no check to self-aggrandizement, except what should come from the competition and strife of similar self-seeking. Had mankind continued to develop exclusively by the impulse of self-preservation, on the line of the struggle for existence with the survival of the fittest, even though high intellectual acumen had been produced, it may be greatly doubted whether man would have ever become a moral being. All his morality dates from the dawn of that perception within him that between two neighbors there are common rights and common interests, of which each must respect and cherish the other's share as faithfully as his own. Neighbor-love must equal self-love,—there is the germinal principle of ethical society.

Says the Chicago Israelite: The officers of the New York Jewish Orphan Asylum made the mistake of their lives when they sent Mr. Myer Stern to Albany to fight against the abolition of the existing system of giving State or municipal aid to sectarian institutions. The Jews of the United States, almost as a unit advocate the entire separation of Church and State, believing that the very existence of the nation depends upon such condition, and have steadfastly contended for it. Now come our brethren in New York and stultify us in the eyes of the people and justify our accusers who will say that this is another proof that Jews care nothing for principle when there is money involved. They have no right to do this and should be called to account for it.

A Spanish highwayman does not swear at you, and command you to give him your money or your life: he makes a profound bow, places his hand upon his heart, assures you that he is devoutly grateful that you are looking so well, and regrets that he is compelled by pressing necessities to request that you will loan him whatever valuables you have upon your person. Then, thanking you for your promptness and courtesy in sparing him the painful duty of shooting you through the head, he will mount his horse and ride off with a prayer that the Almighty will protect you from the perils of your journey.

VOICE OF THE PEOPLE

RESURGAM.

By ST. GEORGE BEST.

What if my days on earth are brief
As Autumn's yellow, withered leaf—
Resurgam.

What if the loved forget the lost,
And one usurp the place of host—
Resurgam.

What if the prattlers watch no more
For their familiar at the door—
Resurgam.

What if the months slip into years,
And absence dry the mourners' tears—
Resurgam.

What if the living count me dead,
And "To his ashes, peace!" be said—
Resurgam.

What if to dust these bones return,
And life's dull taper cease to burn—
Resurgam!

OUR HOUR.

By AUGUSTIN CALDWELL.

"For this cause came I unto this hour."—Jesus.

No lack for that which God hath planned;
No wave but our stern voice can stay.
Life never knew in all its scope
A broken thread—a step astray.

Our feet are sure, our hands are firm;
Our eyes behold the Now—the Here.
That which was yesterday a bud,
To-day a blossom doth appear.

Each word inspired—a prophet tone;
Each circumstance a smile of light;
Each moment a true pulse of power—
God's sign and seal: "Eternal Light."

Ah! blessed it is to be born
To meet our hour and wield our fate.
Whatever comes a lifted hand
Doth break the bar and ope the gate.

PHENOMENAL FACTS.

TO THE EDITOR: Phenomenal facts, such as Mrs. Underwood relates, widely disseminated through THE JOURNAL, are doing vastly more to prove that we live to live again than all speculative philosophy can effect. This is forcibly expressed by the trite old saying, "One fact is worth a hundred theories." I wish to parallel some of the clean cut marvels with which Mrs. Underwood adds to the wealth of THE JOURNAL by relating something of my own experience in psychological research. My most promising grandson seventeen years old killed himself; months after the sad event, the boy's father met Colonel Hollister and myself in San Francisco. He amused himself by ridiculing our conversation about Spiritualism. The Colonel, an old friend of Mr. Mc—, finally said, "I will not submit further to this, unless you will go right now with me to have a sitting with Mrs. Breed."

"I will go to see you fooled," he replied, "but she shan't fool me." Mrs. Breed immediately claimed to be the suicide boy saying, "My dear father I am so glad to meet you. I want to tell you to stop blaming yourself for scolding me the Sunday I took myself off. If I had not disobeyed you by going into that saloon the terrible thing would not have happened, but it is better as it is than that I should have become a drunkard!"

"Pa when you go home give my love to the boys in St. H—." "Which boys?" he inquired. "Why all, but I like the Van boys better than any of the rest, and I like Bud Van better than I do Tom or Bob."

It is certain that Mrs. Breed had never heard of any these names, nor had she the remotest idea of the identity of Mr. Mc—.

She now assumed another character, that of the former President of the Bank of California.

"Mc—," said he (or she which should I say?) after some preliminary words, "I blame you for writing me that letter from Washington. You knew me better than to believe I would allow that note to go to protest. You knew that I was aware that you were detained there on important business. You ought to have felt that you could depend on our old friendship."

Mr. Mc— confessed on their return to the hotel that he believed he had had

intercourse with his "lost" son and felt positive that not a man in the world but himself knew anything about that letter and he had forgotten it till it was recalled at the séance.

The most telling point in all the above is the fact that Mrs. Breed had no possible clew to any of the names except that of Colonel Hollister, who by the way was the California Shepherd King, owning 80,000 sheep at one time.

But for the facts above referred to, I should probably now, when so near the "home of all flesh," be still regarding death as the king of terrors instead of the emancipator from the cares and pains of earthly life.

G. B. CRANE.

MEDIUMSHIP.

TO THE EDITOR: My attention was recently directed to Warner Willis Fries answer March 3d, to an article on "Mediumship" December 16th. His treatment of the subject is happy and aesthetic. If we are to understand that our Spiritualist friend who contends for the legitimacy of mediumship, vouches for the truth and right of spirit control as is taught by the so-called spirit mediums and clairvoyants then I must insist that Moses was right in Deut. xviii. 11-12 vs.

The system as taught involves the idea of control of self by some outside spirit force. In other words that the controlling influence is other than that exerted by the "ego" and that it is not a part of us psychically as our eyes and ears are a part of us physically, further, that this controlling influence called a spirit can only control a medium on invitation or encouragement. Then I hold that a system that thus courts, encourages and invites for a designated object the invisible forces can be proven beyond a doubt to be a pernicious one. Since W. W. Fries presumes that our healer with "ravishing appetite" was in bad company he admits the possibility of a dangerous companionship in spirit controls and that a medium may unconsciously amalgamate with evil. In this admission of danger in courting, encouraging and inviting spirit forces it is apparent that the only way to avoid the insidious influences of invisible forces, that may be evil, is not to take any of them into your consciousness. For how else can a subject make himself invulnerable to undesirable spirit controls? Again it hampers one's identity or personality to seek a partnership with controlling spirits be they good or bad or indifferent, for how is an individual spirit embodied in a well appointed human mechanism to preserve its personality as an embodiment of new thought, new methods, or a new composite of ideas if always serving old masters, becoming enslaved to them, catering to their wishes and neglecting the individual powers. It is an utter loss of time to listen to, to consult with and to believe in mediums.

Mediums delude when they force the belief upon their audiences that disembodied spirits communicate and are able to materialize through them. They delude much the same way as Indian jugglers, conjurers, and all like performers delude in making their audience believe them possessed of supernatural powers.

The sittings with mediums for test is an amusement far more edifying to the medium than to the audience. The medium at least is satisfied in deluding the people if there is no satisfaction to be had from the delusion of them. A juggler or trickster always gets the best of the bargain. They gain strength financially, physically and mentally from the encouragement given by an audience, besides being greatly amused at the astonishment and credulity of the audience. A medium usually aims at an unison of thought, to gain this end singing in concert is often resorted to in circles, securing this condition often more directly by turning low the lights to center all psychical attention to the change made when medium makes good his opportunity to draw to his consciousness a dim portrayal of some absent personality, an infinitesimal influence of which is reflected from some individual present and since the medium has hold of all the strings of consciousness through a concentrated attention, he sends out from himself over these same telegraphic strings a cognizance of the personality reflected from one of the audience in whom is, ingrafted as it were, an infinitesimal part of the departed's characteristics, enough to make the influence of the departed felt. Then the spirit is recognized by that one and they all declare that the spirits of the departed surely manifest themselves

through the medium. Research is made difficult because they try to hitch natural with the supernatural. The only satisfactory way of dealing with the question, is to apply only natural laws and class all those people who pose as supernatural or extraordinary creations as all other pretensions to the supernatural are classed—humbug practitioners. Spiritualism is but a revamped idea of the old system of the guidance and protection of mythological gods and the guidance of muses.

Objectionable as these systems of delusions are, they are not without some merit I will admit. For man not knowing self well enough to have faith in individual efforts will be incited to his best efforts if he believes he is under a special guidance. As under the muse delusion some of our poets and other artists were incited to their best efforts. But I question as Moses did the following up of these delusions to the exclusion of self study. Had Napoleon studied self and fully understood his power to execute what he willed he would have made the same great commander that he was under the delusion of the great charm given him by some eastern oracle, with this difference that he would not have finally blasted his whole grand soldieric and imperial career by his want of self control. The charm had worked its magic upon him and maddened him as has the spirit control belief maddened some of our people in this age of enlightenment.

The poets, Longfellow and Oliver Wendell Holmes, may be said to have written by spirit guidance, but it can also be said that had they had full faith in their own powers they would have made as great poets if short a few verses in which they refer to "angel voices" and "spirit guidance." However, they had the poet's license to write about these things even if they did not believe in them and knew themselves better than to waste their time depending upon the promptings of some departed and disembodied spirit. Then too—history does not record that Milton, Shakespeare, Longfellow or Holmes met in a circle of friends for the sole purpose of developing their mediumistic powers, that they sought for inspiration in this way, or that they gave tests, etc. No one has authority to say they did more than Napoleon, just followed the inclinations of the "ego" and whenever faltering in doubt of their powers they may have placed more or less faith, as did Napoleon in his charm, in the guidance of muse or spirit.

But, admitting that W. W. Fries is right, that a poet or any renowned writer has been helped to fame by the guidance of disembodied spirits of their departed friends. That every time poets, writers and lecturers wanted to write a poem, book, or deliver a lecture they called together their spirit friends and waited in the circle for inspiration or direction from their guide in the Spirit-world. Then why should he take exceptions to any class of people resorting to their mediumship delusion for spiritual help in getting money or earning bread? Why deny the right of making a business of mediumship for financial gain and personal profit and declare any such practice a disgrace to Spiritualism when the world's great writers, lecturers, artists and teachers cited by Mr. Fries gained their positions in life by spirit control? For all these cannot be said to have given their best efforts to the world without reward, their practice of mediumship, if mediumship they practiced, must have subserved to their interest in some way or other.

If we allow that the practice of mediumship is at all right, then it is just as legitimate for one class of people in humble life, living and thinking in a narrow way to subsist upon the practice of mediumship as for another class of people in a broader and higher plane of life to write or otherwise gain glory if not bread by the practice of mediumship. Had people in all times taken Paul's wholesome advice, "Overcome evil with good," and sought to know self in order to be able to eradicate the evil tendencies and cultivate the good in self would have done much more good for themselves and posterity by establishing faith in the individual powers and showing those powers in good works than they have done, or can do, by cherishing the delusive hope of getting help from spirit control.

S. RUMBAUGH.

CHICAGO.

Miss Mary Garrett, of Baltimore, has founded a European fellowship scholarship of a value of \$500 a year and five graduate scholarship worth \$200 a year at Bryn Mawr College, Pennsylvania.

THE SOUL'S GUARDIANS.

By E. L. E.

I.

Within the palace of the Soul
Wisdom and Love alternate guard
The open portal. When Love goes
To her dark chamber, Wisdom sits
Enthroned beside the gate. The Hours
Who pass her challenges, and asks
If they are linked to Dreams, or forms
Of high philosophy. Then they
Who are the ministers of Love
Affrighted fly. He sees they are
But shapes of floating mist, that soon
The Sun will drink. So Wisdom smiles
That he has driven them away,
Who would entice the waiting Soul.

II.

When day declines, then Love comes forth
And takes the seat of Wisdom. Then
The Hours of Twilight come; and Love
Admits them to the Soul. Lo, dreams
Fill all the silent chambers. Night
Comes with her train of Hours. They bring
The Starlight and the Mist. The Sun
Of Wisdom has not drunk the dew
Upon the roses, red and white
That crown the midnight—

Then the Soul

In deep amazement, asks of Love
Why Wisdom all day long has left
His palace bare—untenanted
By Visions or ecstatic Hours.

III.

And Love says Wisdom from his youth
Has been to Beauty blind. Fair shapes
He cannot touch glide by him, bright
With heaven's own stars. He knows them not
Nor whence they come—if from the skies,
Or the deep caverns of the sea.
He calls them Dreams; and banishes
Them coldly from the palace door.
So, lonely in his inner room
The Soul has heard the high discourse
Of van philosophers, who held
With Wisdom parley at the gate.
But not till Love had opened it,
Knew he the happy Hours.

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WOMAN AND THE HOME

OVERWORKED.

Up with the birds in the early morning—
The dewdrop glows like a precious gem;
Beautiful tints in the skies are dawning,
But she's never a moment to look at them.
The men are wanting their breakfast early;
She must not linger, she must not wait;
For words that are sharp and looks that are surly
Are what the men give when the meals are late.

Oh, glorious colors the clouds are turning,
If she would but look over hills and trees;
But here are the dishes, and here is the churning—
Those things must always yield to these.
The world is filled with the wine of beauty,
If she could but pause and drink it in;
But pleasure, she says, must wait for duty—
Neglected work is committed sin.

The day grows hot, and her hands grow weary;
Oh, for an hour to cool her head,
Out with the birds and winds so cheery!
But she must get dinner and make her bread.
The busy men in the hay-field working,
If they saw her sitting with idle hand,
Could think her lazy, and call it shirking,
And she never could make them understand.

They do not know that her heart within her
Hungers for beauty and things sublime,
They only know that they want their dinner,
Plenty of it, and just "on time."
And after the sweeping and churning and baking,
And dinner dishes are all put by,
She sits and sews, though her head is aching,
Till time for supper and "chores" draws nigh.

Her boys at school must look like others,
She says, as she patches their frocks and hose,
For the world is quick to censure mothers
For the least neglect of their children's clothes.
Her husband comes from the field of labor,
He gives no praise to his weary wife;
She's done no more than has her neighbor;
'Tis the lot of all in country life.

But after the strife and weary tussle
With life is done, and she lies at rest:
The nation's brain and heart and muscle—
Her sons and daughters—shall call her blest.
And I think the sweetest joy of heaven,
The rarest bliss of eternal life,
And the fairest crown of all will be given
Unto the wayworn farmer's wife.

—Ella Wheeler Wilcox.

WOMEN AND SANITARY SCIENCE.

An article full of practical suggestions on the above subject is contributed to the July number of *The Chautauquan* by Harriet Burwell. She argues that mothers fail of their duty who do not make it a point of study to know the difference between good and bad sanitation. She says:

Bacteriology has developed as a science, and dissolved many mysteries. We are assured that typhoid and diphtheria are traceable to impure water, bad drainage, or foul wastepipes, where the disease germ finds a rich cultured field. A badly managed kitchen sink is a menace to every particle of food which approaches it. A damp, musty cellar produces malarial disorders, and unclean drinking water, made so by absorbing impurities, will cause gastric troubles. Things like these are not considered by a large majority of housewives. Indeed, it is unfortunate that enlightenment upon all such matters is often treated with a degree of contempt, until perhaps some death occurs from a cause directly traced to neglect, in just these things. I sometimes think it would be well if the health inspectors were permitted to extend their labors into the very bedrooms of even some pretentious homes. Such haphazard system of cleaning as one frequently finds prevailing where intelligence would naturally be supposed to order otherwise is surprising. The remarkably lax methods can easily be ascribed to the rush and pressure of the age for outside affairs, as well as the "appalling ignorance" of danger arising from poor work. In the palatial home plenty of service makes everything as it should be, and large rooms give better ventilation, but modest homes, built years ago, where rooms are constantly occupied, plumbing old or defective, ventilating apparatus unknown, heating inefficient, cellars musty and damp from age—these require the greatest care. Dust upon cornices and ledges, drapery left to hang for months unbrushed and unshaken, walls never wiped down, sinks and basins

rarely flushed with extra force of water, water-closets never disinfected, and last but not least, the inside of wood-work about plumbing fixtures never scrubbed, but washed only on the outside—these, and more omissions, may be charged to indifference to sanitary science.

Miss Melle S. Titus, the first woman to apply for admission to the bar in New York during the last twenty years, has passed a successful examination before the Supreme Court of that city.

An Italian photographer has taken a portrait of Queen Victoria which has recalled a story of Mr. Downey when he first secured the Queen as a sitter. "What did you say?" and "What did she say?" asked friends. "Well," said Mr. Downey, "I took her Majesty just as I was any other person; and, when I'd settled her, I said, 'Wad it please her Majesty tae put on a more favorable countenance?' And she said: 'Sairtainly, Mr. Cooney.'"

Mlle. Aimee Rapin, one of the most celebrated portrait painters of the world, is an armless wonder, having been born in the little town of Payerne, Switzerland, without hands or arms. Her father died when she was but 12 years old, and a wealthy gentleman becoming interested in her by seeing some painting which she had made by holding the brush and palette in her toes, undertook the care of her artistic training, and sent her to the art school of Lausanne, and thence to Geneva, where she took several prizes at the academy. In 1891 she went to London, and subsequently painted the picture of the Princess May, wife of the Duke of York, and it created a distinct sensation. Commissions from members of the English aristocracy followed, and when it became known that the artist was without hands or arms the interest in her works became greater because of the seemingly insurmountable difficulties which she had overcome in her career. She has established a studio in London, which has become a fashionable resort, and her portraits, though modern in tone and conception, are remarkable for their elegant simplicity.

"A man is very frequently ignorant of the things that lie nearest to him," said Mr. Thomas M. Babson, the Boston lawyer, who has been corporation counsel for many years. "A case in point is furnished from my own experience. The windows of my office look down upon the old Gradary graveyard, that is one of the landmarks of Boston. It contains the Franklin monument, the tomb of John Hancock and the dust of a number of old colonial governors. That much I knew up to the big encampment of the Grand Army in our town three or four years ago. It seemed that of all the sights of Boston none attracted the great crowd of Grand Army visitors like the old Granary Cemetery. I think at least ten thousand people made a daily pilgrimage there while the encampment lasted. I was standing with a friend watching the crowds one day when he remarked: 'I guess it's Mother Goose's grave that draws the strangers.' Here was something new to me. Boston bred and born, as I was, I didn't know up till then that the old lady whose rhymes have delighted thousands of juveniles all over the broad land had been laid to rest within a stone's throw of my office. Mother Goose is no myth; her real name was Ann Goose, as appears on her tombstone, which contains nothing else but the simple record of her birth and death. Whether she wrote all the rhymes herself or simply collated them is a vexed question, but in any event Young America will ever cherish her memory."

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which have hitherto been obtained only by members and associates can be procured at the office of THE RELIGIO-PHILOSOPHICAL JOURNAL as follows, a few copies having been placed in our hands for sale.

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The Salem Seer.

Reminiscences of Charles H. Foster.

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Contains an account of the life and wonderful powers of this famous medium, who was an intimate friend of Bulwer and gave that novelist the mystical elements of his "Strange Story." This can readily be believed after examining the reports of his experiences with investigators which read like fiction but are vouched for as facts.
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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

A Square Talk to Young Men about the Inspiration of the Bible. By H. L. Hastings. Scriptural Tract Repository. H. L. Hastings, 47 Cornhill, Boston, 1893. Pp. 94. Price, 75 cents.

This volume is made up of lectures on "The Inspiration of the Bible," which the author delivered in 1881 and a treatise on "The Corruptions of the New Testament." Mr. Hastings was for many years prominent as a Second Advent preacher and controversialist and he has issued a number of pamphlets and tracts aiming to show the divine origin of the Scripture and the ignorance of "infidels" and the wickedness of "infidelity." Mr. Hastings repeats in his own concise way some of the old arguments for the supernatural character of the Bible, relates anecdotes, some of them variations of older ones, designed to show how good believers are, and how ignorant or depraved unbelievers are, and he endeavors to minimize the validity of objections to the divine inspiration of the Scriptures, based on their alterations and corruption, by claiming that the changes made are unessential and do not affect the meaning. This is true of many of them, but it is not true of all. That portion of the book in which Mr. Hastings corrects mistakes of some over-zealous and not well-informed critics of the Bible, is to be commended; but if instead of giving so much attention to them he had stated and met the criticisms of scholars like Dr. Samuel Davidson, or the author of *Supernatural Religion*, for instance, he would have gained the attention of a higher class of readers. But we do not think Mr. Hastings is adapted to the latter work. As an aggressive assailant of popular "infidelity" in which there is of course as in popular religious beliefs, much error and misconception, the author of "A Square Talk" is probably much more of a success than the average preacher; still we do not think that books like this at the present day, have much influence either for or against religion.

Outlines of a Commentary on the Book of Revelation. By Samuel Davidson, D. D., is a pamphlet of 42 pages printed by the Riverside Press and published by John Burnham, of Orange, Cal.

Dr. Davidson, speaking of the book of Revelation, says: "Readers have been sorely perplexed by its mysteries, while the volumes of those who have tried to explain the book bear striking testimony to the curiosity and folly of the human mind. Mr. Burnham, supposing that my long study of the Scriptures might enable me to throw some light on the obscure production, asked me for a short sketch of my review; in accordance with which request I have copied from a new edition of my Introduction to the New Testament not yet published, my latest thoughts on the subject." Dr. Davidson has been known for many years as one of the most eminent biblical scholars of the age and his works have had a great influence on modern criticism. His views on the book of Revelation are well worth reading by all who are interested in that part of the New Testament.

In the Quarter. By Robert W. Chambers. Chicago: F. T. Neely. Pp. 314. Paper, 50 cents.

A story of art life in the well-known "Students' Quarter" of Paris, a story dealing with artists and their human "models," love, passion, frivolity, and a fast and foolish life. The writer's style is good; the moral of the book is not. It is not in any way helpful.

MAGAZINES.

Direct Legislation Record for June is full of information in regard to the Initiative and the Referendum. Send for a copy to J. W. Sullivan, 104 Elm street, New York, N. Y.—New Occasions for June contains an able paper by Dr. M. L. Holbrook on "Locomotion and Its Relation to Survival" in which are considered movements of white blood corpuscles and amoeba, evolution of muscles, evolution of flight of birds, advantage of flight for survival, evolution of locomotion in men, physical culture, etc. It is full of valuable thought. C. H. Kerr & Co., 175 Monroe street, Chicago.—The July Eclectic Magazine opens with an article by Leslie Stephen on "The Duties of Authors," which should interest all readers, as well as the class to whom it was first delivered as a lecture. Mme. Caillard's treatment of the always interesting theme

"Personality as the Outcome of Evolution," is earnest, liberal and thoughtful, written in her well-known, condensed style. Of a similar type but lighter treatment is a short essay on "The Study of Character," from the Spectator. There are a number of descriptive papers in this number, among them Frederick Carrel's comparison of "English and French Manners," from the Fortnightly Review. The scientific paper of the number is from Dr. Frankland on "Sunshine and Microbes," in which he calls attention to the action of the sun's rays on many of the most deadly bacilli as a powerful foe to their harmful properties, and even existence. Papers on "Kossuth and the Hungarian War," "Horace Walpole," and Lord Beaconsfield," will interest lovers of biographical history. The aim of the Eclectic is to select a wide variety for its readers, and the July number, with its departments of miscellany and literary notes, fulfill this idea. Published by E. R. Pelton, 144 Eighth street, New York. Terms, \$5 per year.—Mr. C. S. Thomas contributes a masterly study of "Monometallism and Protection" to the July Arena, which shows the actual intimate relation of the financial with the fiscal policy. It is an instructive commentary upon the promises and prophecies and legislation of the present administration. Henry Wood, the author of "Political Economy of Natural Law," and other popular social, economic and metaphysical works, has an article on "The Higher Evolution of Man." He makes a very interesting argument for the theory that, besides the Darwinian doctrine of the survival of the fittest there is a force in the moral world at work for the development in man of those higher spiritual qualities that make the term "fittest" less of a misnomer than it is to many thinkers in its application to-day. The editor writes on "Crucial Moments in National Life," noting the ebb and flow of nations and civilizations, and the moral forces that uplift or drag them down.—In "Cecyism" Mr. W. T. Stead has found capital material for the character sketch which he contributes to the July Review of Reviews, and all Americans will be interested to see how this "Commonweal" movement appears to an observer across the water. The illustrations accompanying the article are spirited and true to facts. Among the topics of international interest treated in "The Progress of the World" department of the July Review of Reviews are the following: The Miners' Conference at Berlin, the fall of the Casimir-Perier Ministry in France, the Anglo-Belgian Agreement and the objections of France, the resignation of Stambuloff in Bulgaria, the problem of the British House of Lords, Ministerial changes in England, and the Inter-Colonial Conference at Ottawa.—The Phrenological Journal and Science of Health for July, is especially attractive for its varied character studies. Of these Gen. B. F. Tracy is the leading subject. His portrait is the frontispiece, and the interesting phrenograph is by Prof. Nelson Sizer from a personal examination. Dr. H. S. Drayton's outline of a manual for moral education will greatly interest all ethical teachers. Mrs. Charlotte Fowler Wells eloquently sketches a masterful defender of phrenology, the Rev. John Pierpont. "The Faculty of Language," Part II., is learnedly analyzed by Jno. W. Shull. Dr. Beall explains the art of phrenographing photographs, and, as illustrations, gives character sketches with portraits of Lieut-Gov. Sheehan, of New York; ex-Gov. J. C. Campbell, of Ohio, and the Hon. Wm. B. Allison, of Iowa. Address Fowler & Wells Co., 27 East Twenty-First street, New York.

Love of country is the foundation of national progress. To cultivate patriotism the child must be taught it from the beginning. In the July number of St. Nicholas the young American will find valuable lessons in history and loyalty. The prose leader is a story by Alice Balch Abbott, entitled, "Nan Merrifield's Choice." Nan, a young school-girl, with some local reputation for "speaking pieces" of a humorous sort, decides that declamation is worthy of serving higher purposes than raising a laugh, and she therefore learns and speaks Lincoln's Gettysburg Address. From these simple elements, Miss Abbott has constructed a stirring and touching story. As the Fourth is a day of parading, Gustav Kobbé's interesting little article upon the imposing "Drum-Major" may be deemed especially seasonable, if not patriotic. "A Visit to the North Pole" is a bit of natural science that will cause much pleasant discussion. From the author, Thomas Winthrop Hall, we learn that there is really and truly one spot on

earth where it is every time of day at once!—and where every wind is a south wind and cold at that!—and where every road leads south!—The July number of the Atlantic has its share of out-of-door papers. They show more than one way of getting a change of scene and air, for besides Mr. Frank Bolle's Nova Scotia paper, "The Home of Glooscap," and Mr. Bradford Torrey's Florida sketch, "On the Beach at Daytona," an unsigned article, "The City on the Housetops," gives a vivid and sympathetic picture of the summer life on the roofs of houses in the most crowded quarters of New York. Mr. W. R. Thayer has edited for the Atlantic the letters of Sidney Lanier to a Philadelphia friend. They are to appear in two installments, the first of which, in the current number, shows them to be of uncommon literary interest and biographical value. Professor Tyrrell, of Dublin, takes one into the far past with his study of "Lucretius," and "The Red Bridal," a Japanese love story, by Lafcadio Hearne, goes as far into the remote East. A very readable number.

There is a large private school for girls in one of the principal cities of this commonwealth in which there are several women teachers and five female servants, and where the only representative that the house can send to vote for them at the polls is the man in charge of the furnace. The other day it occurred to the ladies in charge of the school, who had been a little stirred up by the suffrage question, to ask the man how he voted at the last election. "Democratic," he replied. "And why did you vote the Democratic ticket?" "Because the Republican's offered me a coat and the Democrats a coat and a hat; and it didn't make any difference which I voted, you know, because it was the same office on both tickets." They appreciate an "intelligent electorate."

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fession in the study of man and the healing art
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The Language of the Stars.

A PRIMARY COURSE OF LESSONS IN CELES-
TIAL DYNAMICS.

Mrs. Catherine A. F. Stebbins writes: Interested in the article of Mrs. L. H. Stone under the title of "Cultured Impoliteness," I would like to add an instance of the same character, but to the "impoliteness" I would append, "and inhumanity." Calling on acquaintances whom I value, but never had met in their own house until a few weeks since, I saw a deranged daughter of whom I had probably heard, but did not remember, and talked with her in the garden where we sat, as also with her mother, who is an artist, and with her sister, a teacher. When coming away I bade them all good-bye, and the teacher told me that there were ladies who called upon them that would not recognize an introduction to her sister when given by her mother or self, and upon my remarking that such conduct seemed unnatural and inhuman, and that a decent self-respect should lead them to show her the same courtesy that by common consent we accord to those we meet in mixed companies, not knowing whether they are worthy or greatly unworthy, the sister said that in the town they came from the unfortunate one had a good many homes among their neighbors, where there was not only politeness, but tenderness shown her. In spite of sermons and of "humane societies" and blessed care of the sick and unfortunate, what a host of men and women are still to be instructed, not only in the ranks of "uneducated foreigners," but of those exchanging "cards," "visits," and "afternoon teas" in polite society! How could such possibly understand the eloquent marble in the World's Fair gallery, where Jesus, with majestic, benign aspect, was preaching to the accusers of the woman who had sinned, while she was cowering sheltered by his robe? It was a grand and pathetic expression of the "Redeemer" and needed no catalogue to name it.

Judge A. H. Dailey writes from Mill River, Mass.: I came here for my health. I am able to say that I am improving, for I have been very ill. Be careful and not overwork and keep your digestive organs all right. I am stopping with my friend, Hon. H. D. Sisson, to whom you are sending THE JOURNAL. There are a few Spiritualists in this little village which is a part of the town of New Marlboro. What a change thirty years have made in many of our New England towns. The farmers who carefully educated their sons and daughters, for vocations of usefulness have largely passed away, and their children have gone in many instances to the cities, large towns, or to other parts of the country, while the children of their servants, the Irish, have possessed themselves of the farms; and I find a thrifty, growing Catholic population, filling up this part of New England. The quiet, steady, persistent methods of the Catholics, essentially, are bound to have a telling effect in this country unless there be in the wider and deeper education of their young in independence of thought, which will finally cause, yes force the head of that church to conform to the progressive spirit of the age, of which there certainly are indications.

The increasing interdependence of man kind brings more forcibly to the front every day the necessity of order in the social world. In the destruction of property the social economist recognizes the loss of all, not merely of the individual directly affected. Every strike in a railroad interferes directly or indirectly with the well-being of all the people of the United States. The seriousness of the problem cannot be overstated.—The Scientific American.

Mrs. Winslow's Soothing Syrup for Children Teething softens the gums, reduces inflammation, allays pain and cures wind colic. See 2nd A 311.

ONSET, MASS.

The Onset Bay Grove Association opened its meetings this year July 8th. Dr. H. B. Storer, the President, and Mrs. Clara H. Banks being the speakers. Meetings were continued through the week. The next Sunday Edgar W. Emerson and Mrs. J. B. Hagan-Jackson gave addresses. The programme after that is given below:

Tuesday, July 17, p. m., Mrs. J. B. Hagan-Jackson.
Wednesday, July 18, p. m., Prof. J. W. Kenyon.
Thursday, July 19, p. m., Mrs. J. B. H. Jackson.
Friday, July 20, p. m., Edgar W. Emerson.
Sunday, July 22, a. m., Edgar W. Emerson.
Sunday, July 22, p. m., Mr. Geo. P. Colby, of Florida. Tests by Edgar W. Emerson.
Tuesday, July 24, p. m., Mr. Geo. P. Colby.
Wednesday, July 25, p. m., Mr. Geo. P. Colby.
Thursday, July 26, p. m., Mr. A. E. Tisdale.
Friday, July 27, p. m., Conference.
Saturday, July 28, p. m., Mr. A. E. Tisdale.
Sunday, July 29, a. m., Mr. A. E. Tisdale.
Sunday, July 29, p. m., Mr. J. Frank Baxter.
Tuesday, July 31, p. m., Mr. A. E. Tisdale.
Wednesday, August 1, p. m., Mr. J. Frank Baxter.
Thursday, August 2, p. m., Conference.
Friday, August 3, p. m., Mr. F. A. Wiggin.
Saturday, August 4, Mass. State Society of Spiritualists.
Sunday, August 5, a. m., Mrs. Carrie Twing.
Sunday, August 5, p. m., Mr. F. A. Wiggin.
Tuesday, August 7, p. m., Mrs. Carrie Twing.
Wednesday, August 8, p. m., Mr. W. J. Colville.
Thursday, August 9, p. m., Mr. W. J. Colville.
Friday, August 10, p. m., Conference.
Saturday, August 11, p. m., Mr. W. J. Colville.
Sunday, August 12, a. m., Rev. James K. Applebee.
Sunday, August 12, p. m., Mr. W. J. Colville.
Tuesday, August 14, p. m., Mr. W. J. Colville.
Wednesday, August 15, p. m., Rev. James K. Applebee.
Thursday, Aug. 16 p. m., Dr. H. B. Storer.
Friday, Aug. 17, p. m., Mr. Joseph D. Stiles.
Saturday, Aug. 18, Conference.
Sunday, Aug. 19, a. m., Mrs. Cora L. V. Richmond.
Sunday, Aug. 19, p. m., Mr. J. Clegg Wright.
Sunday, Aug. 19, p. m., Tests by Joseph D. Stiles.
Tuesday, Aug. 21, p. m., Mr. J. Clegg Wright.
Wednesday, Aug. 22, p. m., Mr. J. Clegg Wright.
Wednesday, Aug. 22, p. m., Jos. D. Stiles.
Thursday, Aug. 23, p. m., Mrs. Cora L. V. Richmond.
Friday, Aug. 24, p. m., Mrs. Cora L. V. Richmond.
Saturday, Aug. 25, p. m., Mr. Joseph D. Stiles.
Sunday, Aug. 26, a. m. and p. m., Mrs. Cora L. V. Richmond.
Sunday, Aug. 26, p. m., Tests by Joseph D. Stiles.

FEEBLE AND PEEVISH.

My little girl Prudence, was feeble and peevish, but since taking Hood's Sarsaparilla she has improved very much, is fleshing up and acts like a different child. Mrs. Annie Maught, Croton, Ohio.

If you would have an abundance of dark, glossy hair, if you would have a clean scalp, free from dandruff and irritating humors, or if your hair is faded and gray, and you would have its natural color restored, use Ayer's Hair Vigor. It is unquestionably the best dressing.

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We have been fortunate enough to secure these views and descriptive articles from Mr. Stoddard himself, and have made of them a series of art portfolios, each of the series containing sixteen or more full-page views, 8x10 inches in size, printed on heavy enameled paper and substantially bound. The series complete will make a picture gallery of inestimable value and interest, and contain articles descriptive of the scenes in the language and style that has made Mr. Stoddard famous the world over.

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All books reviewed in this paper may be ordered from office of THE JOURNAL.

Full report of the Liberal Religious Congress recently held in Chicago, is for sale at this office. Price 25 cents.

Mrs. Louisa Southworth writes: I like your attitude upon the labor question. Yours seems to be the only paper I have seen that has grasped the fundamental principle of the problem that is before us. May THE JOURNAL continue in its just appreciation that labor is prior to capital and has the higher claim to consideration.

Our venerable friend Prof. J. B. Turner, of Jacksonville, Ill., advises us to devote THE JOURNAL now entirely to the consideration of the social and industrial questions of the hour. We feel it a duty to give considerable space to these topics, but we do not care to change the character of THE JOURNAL which will be conducted on the lines hitherto pursued.

As one of the dailies remarks a sympathetic strike, to have the slightest hope of success, in times of depression like these, would need be carefully and systematically planned months in advance; what nonsense, then, to suppose that out of mere sympathy hundreds of thousands of workingmen, now supporting their families with difficulty, would stop all labor to give aid to a movement whose back had already been broken by military intervention!

During his trial Prendergast's behavior was generally described by the papers as pusillanimous and cowardly, and the impression prevailed that when he was brought to the gallows he would be terrified and would break down. On the contrary he was in his manner calm and stoical, and in the morning hours preceding the execution he exhibited none of that excitement and fear which were anticipated. His conduct when he faced death seemed quite in contrast to that shown during his imprisonment and trial. In the poor assassin existed a strange combination of qualities. If he had been securely confined in an asylum for the insane we believe that the action of the constituted authorities would have been more just and more in the interests of society.

The Freethinkers' Magazine has been removed from Buffalo to Chicago where it will henceforth be published. Mr. Green says, "that Buffalo, though a pleasant city to reside in, is too staid, conservative and orthodox for the home of such an advanced publication as the Freethinkers' Magazine." The new address is Postoffice drawer 670, Chicago.

A prominent railway official recently said: The Government will go into the railway business. The interstate commerce commission, which now stands between the transportation companies and their customers in regulating rates, will ultimately take on a similar relation between them and their employes and regulate wages and hours of work. A gang of engineers or switchmen who are not satisfied with their pay will complain to the commission for an adjustment of wages, just as dissatisfied shippers now seek their interference in matters of rates.

Peter Swenson, Caddo, Stephens Co., Texas, writes: "Will you be so kind as to announce to your many homeless and landless spiritualistic readers that they may correspond with me in regard to acquiring land and building homes to insure them employment against want or the fear of want, to provide educational and recreative facilities of the highest order, and to promote and maintain harmonious social relations on the basis of co-operation. I have the land to turn over to good moral men and would do all in my power to help such needy people.

The step taken by the President to bring the United States troops to the protection of railway property on his own motion is, says the Springfield Republican, a step in advance, but it is constitutional and logically grows out of the relations previously assumed by the general government to the interstate roads. It will not be retraced. It means the assumption by the government of even closer control of the roads, and the end of their operation solely for private profit and under the rule of law giving to employes the right to conspire to tie them up and paralyze interstate commerce.

Mr. Judge, we believe, is accused of having disseminated, for theosophical campaign purposes, certain literature purporting to issue from the astral and astute intellectuals of some mahatmas, whereas, as a matter of fact, it emanated from the carnal hand of Mr. Judge himself, says one of our dailies. If this is the charge upon which the vice-president and general secretary is arraigned his defense will be simple and conclusive. He need simply say: "It's true I wrote it; but the mahatmas gave me leave to. If you wish to disprove it fetch on your mahatmas." There's the great beauty of the mahatma—as Mme. Blavatsky and others discovered—you can say anything you like of him and nobody can possibly disprove it.

The Springfield Republican says that when the Government assumed regulative control of the roads in the interests of shippers and the public in 1887, it became only a matter of time when it would also extend its control to the body of railway employes and stand between them and their employers in the adjustment of all grievances and disputes in regard to wages and hours of employment, and adds: There should therefore be an end of these attempts of managers ever since 1887 to get around and beat the interstate law. They have been acting lawlessly and setting a poor example to the labor organizations. They have been cutting rates secretly and discriminating unjustly be-

tween persons and places and resisting the attempts of the interstate commission and the courts to stop their evil practices, and raising a fog of legal quibbles, under cover of which guilty managers and agents have been able to escape. And so they have been fomenting a spirit of hostility to the roads among the people which they can ill afford to encourage.

Judge Grosscup, in his charge to the federal grand jury, recognized fully the right of labor to combine and to delegate its functions to a single head, which shall act for it even to the point of determining whether the wages received amount to a sufficient sum. Under this principle there can be no oppression of labor through the courts or through other agencies of government so long as it refrains from violence and respects the right of every man who chooses to judge for himself the conditions under which he will work.

Miss Sarah J. Farmer is the leading spirit of the experiment at Greenacre, Elliot, Me., this summer. In unity with her is a company of most unselfish helpers, who are simply in earnest to have a summer resort that shall be a feast of delights and a blending of harmonious minds. Greenacre is described by a visitor as "lovely for situation. The Piscataqua is a mile wide at the foot of the hill. The violet sunsets are comparable with Italy. The restful river and unbroken stillness make it an atmosphere in which spirit and brain are refreshed."

J. P. Quincy of Boston writes from London: I have been familiar with your work in The Index and Open Court, but I did not expect to meet it again when I subscribed (for the sake of seeing the papers read at the Psychical Congress) to the Chicago journal with the somewhat pretentious name. I trust that, even in these desperately hard and uncertain times, Mrs. Underwood and yourself may be kept in the places you are now filling. I appreciate the soundness and moderation, as well as the scientific spirit, of all that you write. The strong probability of a future existence for man, which is the outcome of an unbiased study of psychic phenomena, must be an important factor in the inevitable social transformation towards which we are hastening; it must affect habits, convictions, ideals; it must tend to substitute the safe process of gradual renovation for what would otherwise be attempted by futile shocks; it should add a much needed vitality to the dead intellectual atmosphere of psychical science. Far above any gain to individuals, I place the social utility of combining in one chain of organic unity the present and future destinies of man.

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NEW SERIES—VOL. 5, NO. 10

Publisher's Announcements, Terms, Etc., See Last Page

THE OPEN COURT.

THE PSYCHICAL SCIENCE CONGRESS

TABLE-TILTING AND TELEKINETIC PHENOMENA

By PROFESSOR ALEXANDER, of Brazil.

[Accepted by the Psychical Science Congress Committee and read in part before the Congress held in Chicago, August, 1893.]

VII.

It will be seen that it is at Lieutenant Barboza's request that the five deponents following have stated what they personally witnessed, the letters being addressed to him.

These I now give in their original order:

Co. Lieutenant Antonio José Barboza: I received your letter bearing to-day's date, in which you request me to state what I saw and know of the stone-throwing of which you and your family were victims from June 1882 till the arrival in this Parish, in February, 1883, of His Excellency the Reverend Bishop Don Antonio de Macedo Costa.

It was you who first told me that stones were falling in your house day and night and that you attributed it to practical joking on the part of Germano de Azevedo, an inhabitant of this place, because you had seen him pass at half past six in the afternoon in front of the house when it was being stoned. I remarked that Germano was a man who respected others and that I, therefore, thought him incapable of such a proceeding. When Germano left the place, you confessed in conversation with me that you had been unjust in forming a bad opinion of him as, although he had retired from Moura, the stone throwing had not ceased. Like any other person in similar circumstances you were prone to suspicion; but time and experience showed that you were unjust to those whom you supposed capable of eluding the vigilance of the many persons whose very curiosity urged them to a discovery of the mystery.

You were convinced that your suspicions were unfounded only when some of the neighbors assembled at your house, and calling all the inmates together in one room, closed both windows and doors. I was present on this occasion. Being thus gathered together in one place as the best means of verification, we were enabled to witness what then took place in the sight of many watchful eyes, i. e., the projection of stones from the roof and corners of the house.

It was on this occasion that we were all obliged to acknowledge the reality of the occurrence without knowing how to explain its cause.

The stone-throwing of which you and your family were victims does not seem to be the first fact of the kind, for in Naples similar phenomena happened, according to the account of a newspaper of that

place. I confess that, when I read the transcription of this in the *Diario de Belem*, I doubted somewhat of its truth; yet I was destined to believe in what I saw many times at your house in the company of divers persons whom curiosity led thither to see and wonder at these marvels. So strange was the mode of these occurrences, so mysterious their origin, that they have given me food for reflection.

A gentleman on board one of the steamers navigating this river questioned me about these phenomena. I told him all that had been happening for the space of many months, and of all the expedients to which we had recourse to find out the cause.

Your minute account of the fact is the truth; and the inhabitants of Moura can bear witness to this. I myself corroborate all that you have related—but I do not go into further details lest I should become tedious in repeating what has already been said.

ANTONIO DE OLIVEIRA HORTA.

MOURA, July 4, 1883.

Co. Lieutenant Antonio José Barboza: In reply to your letter in which you ask me for a deposition to the stone-throwing phenomena which occurred in this Parish, and of which you and your household were victims, I must first state that I occupied with my family one-half of the tile-covered house in which you were then living and that, as we had been friends for many years, you gave this up to me from December, 1882, to March, 1883. I was, therefore, sometimes an eye-witness to the disturbances to which you were so constantly subject; and I often helped you to investigate them, but without ever discovering their cause. As we were always chatting together, now in your house, now in mine, no one is better able than I am to guarantee the truth of what you relate about the phenomena up to the time of the departure of his Reverence, Bishop Don Antonio. I was a witness both of their occurrence and their cessation.

I am sorry to be so laconic in my evidence; but I should have to write very much indeed if I narrated all that I saw and know. I will content myself with saying that it would be impossible for a human hand to do such extraordinary things in the daylight and in the presence of so many people without being detected.

Fortunately you are supported by a number of eye-witnesses; and all the inhabitants of the Parish would, if necessary, attest to the reality of these phenomena.

CAMILLO GONCALVES DE OLIVEIRA MELLO.

MOURA, July 5, 1883.

To Lieutenant Antonio José Barboza:

I can bear witness to the facts which have occurred to you in this place, although in the beginning I did not believe in them.

On the 7th of September of this year you sent in all haste to my house to call me. I went, and, on arriving, entered and took my place on a chair. On looking at the side wall of the house facing the north, I saw a stone come out of a fissure in the wall and fall to the ground. Five minutes after, another came from the tie-beam, and struck the head of your wife, whose hair was full of bits of clay.

I went home reflecting on what I had seen.

I know of nothing more; but I am ready to make

the above declaration as to what I saw, before any court of justice.

MANOEL ALVES DE MELLO.

MOURA, November 9th, 1883.

To Lieutenant Antonio José Barboza:

In reply to your letter I make the following declaration:

A little more than half an hour after I had arrived at your house a stone was thrown. Then came another; and this continued in such a manner that at 2 o'clock in the morning we counted twenty-four missiles of all sizes, including lumps of dry clay. Some were thrown lightly at persons of the family and did not break to pieces; but others came with so much force that they were reduced to small fragments. In the intervals between the fall of stones handfuls of sand and earth were sometimes thrown. I was more fortunate than Sr. Nolasco, who was also present, for, of the three missiles that were evidently aimed at me, none touched me. What most puzzled me was that the stones did not come from one direction only. They appeared to be projected by an invisible hand. So things went on, and with calmness and courage I was waiting for the next volley. Suddenly a large lump of clay was thrown with such violence that, striking a table where a candlestick, a looking-glass and other objects were placed, it broke into minute fragments. It made a noise like an explosion, and frightened your family so much that they were obliged to pass the rest of the night in the house of the schoolmaster, who invited them to go there. I remained together with your servant and a soldier of the detachment, who, indeed, had been asleep for more than an hour.

On retiring from the house—you had hardly gone six paces—I saw a shadow pass inside the house from one point to another; and this shadow had the form of a man. I rose at once to see who it was. I raised the curtain of the door—nothing could be discovered. In company with your servant bearing a lamp I followed the direction taken by the form. We examined the rooms, and found that the doors and windows were fastened. In the meantime you returned and I related the occurrence to you.

I purposely remained in the house till 6 o'clock in the morning, but did not see or hear anything more.

You have my permission to make such use of these lines as may be most convenient to you.

MANOEL ANTONIO DE ARAUJO.

MOURA, October 7th, 1883.

To Lieutenant Antonio Horta Barboza:

I have received your letter bearing to-day's date, in which you request me, in behalf of the truth, to attest to what I witnessed at your house on the night of the 13th inst. With respect to those occurrences I, therefore, testify as follows:

At 10 o'clock you sent a servant to invite me to come and witness the stone-throwing, of which—as I had not yet seen it—I had my doubts. I went to you, and stayed in your company till 2 o'clock on the following morning.

On arriving I saw nothing of the stones; but after waiting for a short period, they began to fall on the ground, on the furniture and on a table at which you, your servant and I were seated. With us was Sr. Araujo, an inhabitant of the place, whose curiosity

had also led him thither. In the beginning there fell small pieces of black and yellow clay. As the missiles, thrown with force from the walls, above and verandah, became more numerous, so they grew in size. They seemed to be guided in such a manner as to avoid hitting the persons present, their direction being sometimes altered in the air. This happened in the case of one that was visible from its start, and was seen to turn back and strike against the wall. The fragments that resulted from the blow fell on the bench that was standing there. Such, in truth, was the violence with which this lump was hurled that the moistureless clay of which it was composed stuck in part to the dry wall.

(To be Continued.)

ALTRUISM.

By JUDGE A. N. WATERMAN.

A man is not necessarily an altruist because he so calls himself. Nor are movements necessarily good or useful because some people think them to be.

A certain professor mentioned in the June number of the *Altruistic Review* outlines the "Philosophy of Mutuality" and then says: "Will you not become a teacher of it? If a good man of any sort you cannot refuse, for it is nothing but love, patriotism, nobility. But if you are a bad man and mean to remain so, then refuse for mutualism has nothing in common with you."

The advantage of having one's social, political and economic duty made clear is very great. To be told in a sentence just how the world can be redeemed, all the problems that confront us solved and universal harmony secured is refreshing, while the knowledge that to adopt and follow the professor's ideas is nothing but "love, patriotism and nobility," as to refuse is "to be bad and to mean to remain so," is delightful. The path of duty is thus made so clear.

Altruism as manifested, exists more in acting than in preaching. The number of people who know just what should be done in respect to labor and capital is very great. We have had a vast deal said, let us have something done. Let each individual, possibly able to do so, employ one person, pay him or her such wages as he or she ought to have, be just, kind, considerate, thoughtful, altruistic in the employment of one person,—having done this, such employer will be in a position to tell others who employ one laborer how such laborer should be treated. This much done let the altruistic soul employ two, three, four, as many persons as possible and treat each and all in a truly altruistic spirit. Having so acted these altruists can advise others. It may be found that the difficulty of the problem increases with the number of the employed, but much can be learned and much good accomplished in this way. Unfortunately there is little prospect of renown, fame, applause or public thanks coming to those who enter upon this career. Altruists seek for none of these things. It is not for gratitude that the altruist labors, not that the generations of men may rise up and call him blessed, not that he may even see the fruit of his toil, but because he loves his fellows and will sacrifice himself for them, though neither on earth nor in eternity should any creature know aught of him or what he has wrought.

STRAWS AGAINST NIAGARA:

By G. B. STEBBINS.

During forty years past books and essays, learned, scientific and theological, have been published to disprove the central truth of Spiritualism—the return and manifest presence and power of persons from the life beyond. Each of these had some brief influence, but they were soon swept out of thought and sight, whirled away like straws on the brink of a cataract. President Mahan of Oberlin charged a volume with such assaults as his earnest theological dogmatism led him to make on the Satanic devices of this last heresy. For a time his book seemed a strong defense against impious error. Who thinks of it now? Professor W. B. Carpenter tried his hand with "unconscious cerebration," "mental prepos-

sion" and the like, and the scientific world felt brief security inside their walls, for the breaches which folly had made were repaired, but the breaches have grown under, the old walls are in danger, his arguments are inconsequent, the tide has swept away his straw-work. These, and other like writings, may have served as criticisms to check some folly, but the central truth which they assailed stands unharmed and gains power.

Now comes the latest attempt to assail and supplant that truth—to explain facts denied yesterday but admitted to-day, by a new theory. In *The Law of Psychic Phenomena* its author, T. J. Hudson, gives his "tentative hypothesis." His earnest aim for truth, as he sees it, need not to be questioned, and the value of some parts of his volume may be granted, but it is a pity that so much study should be wasted in reaching a most lame and impotent conclusion. He gives a theory of an objective and subjective mind in every person, not outer and inner phases of one soul, but each "a separate and distinct entity," the objective mind having to do with the body and with outward things and dying with that body, the subjective mind "with no power to formulate its own premises," but "the seat of emotion, the storehouse of memory," passively subject to suggestions from the objective mind and not dying with the death of the body. This subjective mind, awayed by suggestions, is the source and cause of hypnotism and all psychical phenomena, alleged spirit presence and power included. Spiritualism is civilly but decidedly ordered off the stage. The grave is again "That bourne from whence no traveller returns." The objective mind dies with the body, and there is nothing left to make suggestions to the subjective mind; therefore that mind, so busy while here in obeying suggestions and working wonders, can never come back. This, however, is not a calamity, for, while here, it was so morally blind and incompetent as to allow itself to be used, fraudulently and without protest, to personate returning spirits, let their names be used, convey their messages of loving remembrance, trifle with the most sacred human feelings, and increase and perpetuate most wicked and cruel deceptions all over the world. With bodily death one "separate and distinct entity" within us perishes, and the other is, fortunately, cut off, from any power of coming back to cheat us!

Mr. Hudson seems, to use Prof. Carpenter's language, "prepossessed by a dominant idea." Separate entities and the power of suggestion confuse his vision, vitiate his process, narrow his horizon, and lead to assertion contrary to facts in the experience of others, making his book an unsafe guide. On page 283, for instance, is this statement: "This is the rock on which all so-called spirit intercourse splits. All goes swimmingly as long as the medium knows what to reply or can obtain information by means of his telepathic or clairvoyant powers. But the moment he is confronted by a question requiring knowledge not obtainable in that way he fails dismally."

Forty years ago one of my first experiences was to ask a question on a matter of which no living person, present or absent, could have any knowledge. A message, purporting to be from my father, spelled out by raps, a reply which time showed to be correct. Others could give like experiences. Assertion without proof is rash and misleading.

On page 209 we are told: "It is well known that anyone can as readily obtain a communication from an imaginary or living person, as from a person real or dead, providing the medium does not happen to know the facts." On page 296 it is said: "All phantoms of the dead are of those who have died under circumstances of great mental stress or emotion," and this is emphasized as seeming "universal."

Both of these assertions my own experience contradicts, as does that of others. Sometimes the psychic may err, through impressibility, but often the sifter who tries to cheat gets exposed and is told: "That person is living in the body," or, "There is no such person to be found." I have had phantasms described of persons whose lives were pleasant and

their transition peaceful, such indeed I have seen as materializations.

Other like illustrations of incompetence to treat this great subject fitly, not only from lack of broad comprehension but from distorted vision, might be given. To aim at a false conclusion vitiates the premises and makes worthless work.

But lengthy criticism is not my aim. I would say a word of the deeper reasons why this last book, with its predecessors of like aim, must be evanescent in their influence.

The needs and aspirations of the soul, the experiences of seers and prophets in all ages and of all religions, and the deeper insight that gains as the thoughts of men gain in freedom and breadth, conspire to put them aside. They are foredoomed to fade and die.

Whoever would rule out spirit-presence undertakes the impossible. To discriminate is wise, for we must not ignore our own psychic faculties, but to eliminate is absurd. Elizabeth Doten says: "The intelligence of the universe exists in us and operates through us. As individual entities and conservators of that great force we stand co-related to it, and to each other, and it is both a logical and legitimate conclusion that there should be a direct communication along the whole line, to the uttermost parts of the universe. Indeed there can be no question that such a relation and communication already exist. We only lack the ability to perceive and understand it. Science is slowly but surely pointing the way, and a scientific Spiritualism will evidently be one of the established facts of the future."

There can be no discreet degree, no impassable barrier between incarnate spirits and spirits clad in celestial bodies. The presence of each must be more manifest to the other, as our life develops more from within. Spirit presence and power must gain. To rule them out is an effort compared to which the fight of Don Quixote against the windmills was rational. Hence the futility of all books and tracts such as we are considering. This last volume will have its little day, and then will be swept away like a straw over the cataract, but the rainbow will shine above the gulf of oblivion where it will be lost.

CRANKS.

By J. W. DINSDALE.

In the mysterious provisions of "Our Father Who Art in Heaven" as everywhere else, names are often bestowed in derision that are exceedingly appropriate. There is an evolution of words as of worlds. Births of names as of babes, and at birth few there are who can correctly prophecy the future of a name or a child.

As all there is comes from and is amenable to God, cranks and the name applied to those who are possessed of ideas in advance of some of their fellows must come from a good source. The crank certainly came from a living idea and represents one. It is a thing by which other things are moved. A thought put in motion and made useful. The best thoughts and the worst ones are alike as the dead until put in motion. The crank is an emblem of progress, as embodied certainty of usefulness. They had none in the stone age and they are none too abundant now. Praise God from whom all blessings flow—Praise God from whom all ideas grow—Praise God for "cranks"—for the things that move things and that incite life. They are all about us now as they have been ever before man found for them a name. The line extends from our worthy Mayor Hopkins back to Noah, the first clearly defined crank on record. John, you vetoed a message. There should be "No Rest for the Good." You wished to keep them in bondage continuous. The House of Lords and all second chambers in existence are not to be compared to your "Czardom." You should be the Mayor of Utopia—"King Innocent!" Too delightfully innocent for anything. You resemble the ostrich. That classical physiognomy of yours should not be hidden. John, the handwriting is on the wall—you are not a mummy; Belshazzar was, and failed to read the

menting. The Daily Record says you are "No Good." The writer of "Sharps and Flats" in the above paper of June 23d, says that you are infected with a modern malady which seems prevalent; that you are a cheap pretender with few equals. Civic Education Society will prove to John that his ignorance of the gambling vice as told to the Grand Jury was a sham.

Those Senators away down in Washington are by no means cranks. They have glorified themselves in the eyes of Uncle Sam by holding up their hands like whipped schoolboys and avowing their innocence in accepting bribes from the mighty Sugar King. Those Senators are as innocent as "suckling doves." They are like the boy who was found in the lapland of sugar singing, "Oh! for a thousand tongues!" They are of the celebrated Micawberian type, waiting for more sugar to turn up. Boss Croker is not a crank—he is the projector of the "Forward Movement." He has gone ahead of the procession, will return as the boomerang—on or before the sound of Gabriel's trumpet. Noah was a crank—God talked to him and told him there was to be a rain, one that would last longer before the clearing than the one we are now having under Cleveland, who is not a crank.

God told Noah that the heavy wet that was coming would be disastrous to all who were not possessed of a boat. Noah heeded the advance thought and began building an ark. Looking back, I fancy I can see him now, at work with teams and saws and other tools in the grove near the mouth of the creek as he listened to what God said from time to time, and kept right on with his work making an ark. I can see the long line of women, village groups with their poke bonnets as they poked into the business of others. On their way to the village store they would stop and turn up their pretty noses at Noah as they called him an idiot. And the men of the village, I can see them now as they hung by their arms on the fences, watching Noah as he built his ark, as they chewed tobacco or cheap licorice, spat on all there was within reach, and derided the crank who was carrying out an idea, the one end of which was in God, the other on Mount Ararat and elsewhere in the future. But despite the babble and the gabble, Noah continued with his organizing of material things and using of the means that were at hand. He lost no time in waiting for the things and ideas not yet credited or suggested. The words of the multitude did not affect his purpose. At the appointed time, Noah, the derided crank, had a boat of his own. He lost no time in prayer to God to fill it with people who were not that way inclined, or in making suggestions to the great suggestor. He had no way by which to control the movement of the ark; it was unprovided with either sails or rudder; it must have drifted at the will of the winds and currents. Now, the waters of a universal deluge must have been covered with the wrecks of cities, the trees of the forests, everything in all the world that would float on water. Through all this driftwood, we are told, the ark moved safely and grounded at last on the snowy mountains of Ararat. Without continued supernatural interference, would not its sides have been broken by collisions with this floating timber? It was not anchored and yet it floated but a short distance from where it was launched. But the breezes touched it lightly and it landed all its passengers alive and well on snowy Mount Ararat. This ark of human freight was piloted by the invisible hand of an Omniscient Creator—a Deity of infinite mercy—a God of Love! Then, incredible it seems that He destroyed the human race for its disobedience and sin.

Moses was a "crank." He grew, and the older he grew the more of a crank he became. He so far sympathized with labor and the palm that earned the food its owner ate, that he slew an Egyptian for the trivial offense in those days of striking down a hard working Hebrew. He kept right on as a crank till he moved the waters of the Red Sea backward—marched the Children of Israel across the gulf into the Promised Land. He claimed to be a Spiritualist

—a spirit medium—and it looks as though he was. As a crank he did a great work.

When a man is carrying on many kinds of business and is operating men in various localities, he requires many agents. God is carrying on a great amount of business in many far apart localities. He has been at work from the incident of creation and establishment of order and has called into activity of special nature thousands of agents—of mediums. Now, every one of his agents has been a Spiritualist—a servant of the most High Powers, whether he or she knew it or not. Man's knowledge of whys and wherefores is not in the least necessary in the dictation of Our Father who knows enough for all, regardless of the opinions of the multitude. Daniel was a crank, so were David and Solomon; so, too, were Elisha and Elijah, but they appear to have been well sustained while they were in the business they were put to here on earth. They all shook things up from the foundations or concentration of this regard for the higher life and its higher laws. Balaam was not a crank. He rode an ass; the ass could see the something in the road and acted accordingly. Balaam could see nothing; he was not a crank. The ass was a crank and was beaten as a punishment for his power of sight.

With Jesus came several cranks—John, Luke, Mark, Matthew and others. What a lot of earnest workers they were! All but two of the disciples or apostles of Jesus were cranks. Judas was not a crank; he was a first-class business man in those days. He was considered level-headed and a man who could keep his eye on a piece of silver till it led him into the melting pot. He bought with a kiss and sold for cash at three thousand per cent. profit. No man ever called Judas a crank.

Simon Peter was no crank. As soon as the trouble came he stood and warmed himself. When asked if he was one of the spirit agitators, one of the disciples of Jesus, he evinced no evidence of crankiness, but faced the multitude and went right back on his former professions. No, Peter was no crank. The crank turns others but never turns himself inside out or outside in to find a hiding.

John Bunyan was a crank. George Fox, the founder of the Society of Friends or Quakers—so-called—was a crank. He was full of human sympathy and desire to progress in the ways of mental growth and the peace which is of the family of harmony. His followers were the first to organize an anti-slavery society in this country. It was a combination of Quaker cranks, but it moved matters in time. The next crank on record was an Englishman who came from England in 1772, and was the first to introduce umbrellas as he then did in Philadelphia. Here was one crank who almost lost his life through coming along with a new idea. Now, if there is not a crank for every umbrella there is an umbrella for every crank.

Fulton with steamboat, Morse with his telegraph, as was Franklin with his experiments and his disposition to peace, all were cranks. So were the inventors of the reaping machine, the sewing machine and all of the great and useful inventions that now bless the world. It was not long since Edison was counted as a crank, and a very wild brained, funny one at that. Now see what he and his cranks have accomplished.

Debs is a crank—he has earned his bread by the sweat of his brow—which rightfully entitles him to the title of Independence. He is a maker of sunshine—a humanitarian—a philanthropist. Keep on with the good work, Debs,—keep your face turned Zionward. You may yet be President of the United States.

MASONIC TEMPLE, June 25, '94.

WHAT IS GOVERNMENT?

By CHARLES J. LEWIS, M. D.

[Read before the New Century Club, June 17, 1894.]

By government is meant the decrees of the public officials. In the United States one out of every 350 persons or thereabouts, holds some public position.

Did you ever try to account for this one ruler being wiser, more brawny as well as more humane than the whole unofficial 350? How is it that he is regarded as bigger, more powerful than the 350, and that were it not for his foresight, prowess and fatherly care that they would all go to warring among themselves.

In the discussion of these questions I shall endeavor to arrange the facts which I shall present in such a way that they will tell their own story, and to how you will receive them, will depend largely upon your definition of government and its purposes and by what means its expenses should be met.

Taxes are imposed and collected for the purpose of paying public help and defraying the expenses of making public improvements. On account of the people participating in paying the salaries of the public officials, it is generally believed that the benefits of the State or government inure to each individual in an impartial manner. But upon close observation this is found not to be the case. For upon inquiry it is found that the governments always have been, and are yet without a single exception class-governments. It is as much now as it was in former times that the State is a compact composed of a few people who govern and of many who are subjects—who are governed.

The State is a human institution. Nevertheless it arrogates to itself absolute authority over all its members. It drags their bodies into its armies to fight its battles, takes the individual's property for public use, or even takes his life when the person is bold enough to point out great governmental wrongs. John Brown is an instance of this latter conduct on the part of the State.

Recently Chief Justice Fuller in a decision sustaining the Supreme Court of Connecticut in a cause wherein the railroad people had appealed from the right of the State to abolish grade crossing, among other things made use of the following words: "The governmental power of self-protection cannot be contracted away, nor can the exercise of the rights granted nor the use of property withdrawn from the implicit liability to governmental regulation in particulars essential to the preservation of the community from injury."

I wonder how many of us while in our quiet and thoughtful moments, have attempted to answer what Chief Justice Fuller means by the phrase—governmental power? Are not those of us who have seriously considered the question, obliged to answer that this peculiar thing, force or power called authority, is composed in our country of a vast number of increments called the votes of the majority? That is to say, the majority of the people voting, say to the people they have elected to office, each as an individual voting as a citizen, and the whole as a majority of the voters, we now clothe you with that amount of authority that we singly and collectively possess. This power which we give you shall be your authority for imprisoning us, hanging such of us as you shall determine; banish, torture or to otherwise treat us as you in your good pleasure shall seem inclined. In this you have a pen picture of the source, origin, and the absolute essence of all governmental authority in the United States. In the face of all, we in America point with pride to the fact that the oppression of crowns and principalities is over. Even while we are yet in the attitude of pointing, we are most wantonly oblivious to another tyranny, the tyranny of majorities, which is a vastly more fruitful source of oppression in the hands of a selfish and a merciless majority made up of expert hypnotizers, their victims and the floating and purchasable voters. I am aware that this is not the commonly understood notion of State; nor yet the generally believed notion of the origin of authority in America. But I challenge an opposing statement which will bear upon its face the evidence of a more correct interpretation.

Last Wednesday Professor George Heron, of Iowa College, Grinnell, Iowa, gave the commencement oration of the University of Nebraska. The title of his oration was, "A New Political Vision;" and the

Tribune the next morning printed among its dispatches that his audience became startled when he said that, "We Americans have not a democracy yet. We do not select, we elect our representatives. Our American Senate of to-day is forcibly reminding us of the court of Louis XVI. We cannot any more stop with the progress of democracy where it is now than we can take the race back to the garden of Eden. In a pure democracy the people will be their own legislators."

Not only is the source of authority known to the extent that we can give a clear description of it, but its seat, its resting place or home, is also known.

Formerly it was believed that all State authority was from God and made known to man through revelation. In this sense, the ruler is the representative of God; it is the sovereign's business to govern and the subject's business to be willing, humble and to pay his taxes. These two classes are to remain separate and never to attempt to exchange places.

Whether it is hopeful or not, certain it is, that there are now living many who have drifted away from this superstition. Those who have drifted away from the notion of a divine origin of the State, affirm boldly and defiantly that whatever there is of State authority, resides only under the hats of the several officers who exercise authority. In confirmation of this fact they themselves say that if we fail to elect, appoint, or to have officers, public servants or rulers, it would at once be fully appreciated that every law would be a nullity, inasmuch as there would be no one to enforce law. In other words there is no such thing as a government aside and apart from the men whom we call officers. There is no way of getting rid of this simple and plain fact. And all taxes collected are collected for the purpose of paying the salaries and meeting the contracts of these officers, and by bearing this in mind, the notions we hold of the government become very much simplified. This embodies a denial of the very important principle which was long ago enunciated, namely, the divine right of kings, which, as you well remember, is couched in the short, terse and emphatic statement, "The king can do no wrong." Those who believe in a divine origin of government, hold that the State's right to exercise authority is obtained through the grace of God; and, this too, where such methods are known to be diametrically opposed to the wisest humanitarian principles that have ever been promulgated.

Thomas Jefferson said that governments derive their just powers from the consent of the governed. To make this myth more mysterious than ever, Abraham Lincoln intimated the same by other words and said that our government was of the people, for the people, and by the people. I know that I need only mention the fact to this intelligent audience, before you will at once conclude that the administration of authority in the States is the direct reverse of the popular sentiment contained in these two epigrams. You can find numerous instances of this in the executive, legislative and judicial departments of state.

It may seem out of place to say that a government which owes its rise to such secular characters as Thomas Paine, Benjamin Franklin, and Thomas Jefferson, should found an institution upon divine authority. It nevertheless is true. But, it undoubtedly would have been otherwise, if they with others of similar state-notions, should have outnumbered those who still loved the flesh-pots of Egypt through an unquestioning and blind obedience to authority. These noble characters who were the leaders of the small band that was battling for freedom of speech, freedom of action, and a full recognition of the human brotherhood of man, acquitted themselves of their task most excellently. They were the means of bringing into reality Mr. Hampden's notions of authority and firmly establishing among mankind a modern state-ideal which has for its highest aim the securing of an unhampered liberty to think, speak and to do for each and every member alike, but always stopping short of the encroachments of similar rights in others.

One of the greatest troubles of our rulers, as well as those who oppose the onward march of science, is how not to say what their real, genuine, and exact relation to the governed is. For none realize more acutely than these very rulers on account of their diminutive numbers, that should they give out a clear statement concerning the authority which they exercise, and show to the masses that, instead of this authority being of divine origin, and that they, the rulers, received it directly from the people, and that it was by and on account of the optimistic superstition of the people they were able to hurl it back at them in a cruel, tyrannous and arbitrary manner, that they would be shorn of their authority in the briefest possible period of time. Notwithstanding this cloak which the ruler or officer employs to hide himself with, there is occasionally one who finds it costs more to keep up his cloak-like reputation than the position is worth. Notably, for an honest Chicago alderman to live on a salary of \$3 a week.

Ram's Horn waggishly says: "Many a man who asks God to lead him when he goes to prayer meeting suffers the devil to guide him when he goes to vote." I am not a believer in a real, veritable "imp," nor yet in an anthropomorphic God; but, I want it to be very clearly and plainly set forth what a voter actually does when he casts his ballot. You all have a current or general notion that he thereby is exercising a freeman's privilege. This is undoubtedly true. But pray, in what does that privilege consist? Does it not consist in the simple fact that when a citizen votes, that he by so doing consents in writing to surrender his own authority to the one he votes for? Then, too, is it not also a fact that by adding the authority of all who vote for the officer to his own, that the elected becomes a great and a pompous aristocrat?

To comprehend that the few people who govern have turned the trend of municipal and national governments to their own profit by wheedling the mass of voters to place them in more honorable positions than those which the voters themselves occupied, I am sure you will at once admit that it does not require so large a brain even as a canary bird has. For the accomplishment of this, the candidate makes use of the methods of the gambler, which is to see to it that the mass of voters are not privileged to have access to a single chance to win the game of whom they shall vote for. As the winner with cards wins by sleight-of-hand, the Governor gets elected by hoodwinking and hypnotizing the voters to the idea of the immense advantage that would accrue to them as individuals, should they but be so kind as to put him in power over them. Upon the voters being slow in obeying, or possibly refusing point blank, the would-be candidate then turns bulldozer, and causes to be published far and near that such conduct on the part of the people is an effective accomplice of anarchy. This flaunting of the so-called red flag of anarchy in the face of his plutocracy loving voters is all that he requires to get them to willingly yield up their sovereignty to him. Hence, this is a trick, a sleight-of-hand, or an hypnotic suggestion by which he deftly manipulates the caucus and succeeds thereby in garnering within himself more of power than is left unyielded up and in the possession of the people en masse.

It is from such considerations as these that many of the best ordered members of human kind turn reformers, some of whom are looking forward to an era of voluntary associations among men, wherein there shall be a complete absence of all evasive, as well as invasive, laws; others, as the Socialists, possibly, who are earnestly striving to usher in an era of more law, more red tape, and more governmental authority; while others, the conservatives of our community, are using their best endeavors to hinder any and all of the reformers from making any appreciable change in our present governmental procedures. Should the conservatives stop at this, it would be well; but there are people who go further and say that the reformers all over the world constitute a growing element which threatens existing institutions and

in their stead offer nothing but chaos, anarchy, and rapid ruin to all the evils from which the growing civilization has rescued the race. And in determining whether the reformer or conservative is the better friend of humanity, you are to take into account upon the one hand, the present remorseless law of trade which restrict the natural resources of the world to such a degree that it breeds millionaires, and at the same time brings about the imposition of unjust taxation upon the industrial masses, many of them are driven into pauperism, crime, revolution and despair; and upon the other, the advantages that are likely to accrue to the masses, the teachings of those of their number who can tear the dregs of oppressive laws, and who, at the same time, can the most clearly set them forth, be entertained by the people in general.

The conservative class is made up of the right to rule people. They manage by hook or crook to get the representatives or law-makers elected from their ranks. Hence, it is only natural that they should fly in the breeze the motto: "Law and Order." This would not be such an objection if the citizen was as free from the operations of law as was the officer. The officers who constitute the government have the exclusive right to make laws. Being thus favored, they invariably make them such that they themselves shall be exempt from the major part of the law's burdens. Owing to this fact, the judge upon the bench acting in good faith, is not any more amenable to the menace of law on account of having given an erroneous opinion, than are the soldiers who are drawn up in line of battle for firing upon the enemy and destroying him. Along this line John Stuart Mill says: "The strongest of all arguments against the interference of the police with purely personal conduct, is that when it does interfere, the odds are that it interferes wrongly and at the wrong time." And George William Curtis, in speaking of class legislation, said: "There is no class of citizens, nor any single citizen, who can safely be intrusted with the permanent and exclusive possession of political power. Legislation under such circumstances is in favor of the legislative class."

Then in closing: I am sure you will agree with me that the only way the one official could cause the 350 to be so lamb-like and tractable, was by his having successfully hoodwinked them. Consequently, the method of procedure for the 350 is to be aroused from this hypnotic state, and, at the very next election of officers, annul the present form of representative government. After doing this they are then prepared to put in its stead the initiative or referendum, which is a means by which the people themselves can become the class to whom should redound the benefits and protection of all laws that should be enacted. In this way the 350 will have an equal footing before the law with the one pompous aristocrat whom they in former times had authorized to act as their representative, but to their sorrow, had always succeeded to do so only in a very inadequate manner.

CHICAGO.

CHARLES HILL-TOOT in a contribution to *Secular Thought* observes: No one, it seems to me, acquainted with modern experimental psychology and the remarkable phases of our being it has brought into view can accept the current doctrines of physics as final and complete; and the day is not far distant, I believe, when physicists will adopt a much wider generalization than their present one, which will render it possible for even materialists to conceive of such things as "spiritual entities" without doing violence to the received notions of matter. Nor can any thoughtful, unbiassed man afford to disregard and pass over as unworthy of his consideration the remarkable body of facts which the Society for Psychical Research has brought together with so much care and scientific caution, as also the many well attested facts of Spiritualism, supported and witnessed as they are by eminent men in every rank and department of life. And, in conclusion, I would say that I do not see that a belief in a life beyond the grave—the fullness of which, as spiritualist philosophy most plainly teaches, depends entirely upon our well-doing and well-living here—that is in carrying out to the utmost limit the doctrines of the Golden Rule—makes one less able to practice your third principle (that to endeavor to promote the individual and general well-being of society is the best of our ability is our highest and immediate duty). I am still selfish enough to find it a helpful actuating principle of life, and I know that thousands of others do the same.

CAMP MEETINGS AND SUMMER SCHOOLS.

A marked evidence of the educative progress of to-day is found in the evolution of the "Summer School," from the old-time religious camp meeting. It was a Catholic poet who sang:

"The turf shall be my fragrant shrine
My temple, Lord, this arch of thine."

But it was the emotional Methodist, and the ardent Adventist who first began in this country to practice out-of-door worship. The Spiritualists because of their earlier scattered forces were quick to perceive in the summer camp meeting a coign of vantage where they could not only be temporarily massed together in the fellowship of spirit, but feel more deeply the spiritual forces of the universe in a freer contact with nature.

In the earlier camp meetings of the Methodists and Adventists there was, however, no thought of recreation, amusement or health-seeking, as in the out-door gathering of to-day. They indulged in no desire for the pleasure or comfort of their poor despised bodies, or of relaxation and rest for the tired brain. Their only motive was the good of souls. They assembled together out of doors in those faraway days of deep religious conviction, because larger audiences could thus be gathered together, and the work of salvation go more briskly on. Those were the days when the principle of self-abnegation yet existed inside the churches; and there was still a strong flavor of humility and self-immolation in the spirit that refused, no matter how severe the weather or how long the sermon, to introduce carpets or stoves into their houses of worship through fear of encouraging self-seeking in devout souls: for at that time it was believed that the truly religious heart should be so absorbed in the love and worship of the Father-God that no thought or feeling of bodily discomfort could find admittance into its consciousness during the hours of worship. At that time, the Baptist convert did not undergo the rite of immersion by a tepid bath in a well-warmed and every way comfortable church, but rather preferred to pass through the ordeal in the coldest weather, out of doors, and in water where the ice had first to be broken, that he might thus testify to the warmth imparted to him through the presence of Christ's love in his heart. At that time when heterodox opinions were held only by occasional individuals, and were from their unpopularity rarely given utterance to, save under stress of conscientious scruple, camp meetings were undertaken solely for "the glory of God," and not at all with a view to the health or happiness of man, and were then depended on by the sects which employed them as "a means of grace," as camps from which to issue forth to capture the souls of the impenitent, and bring them into "the service of the Lord," and so augment the number of efficient church members. In those days, no day of camp meeting life was considered as having been of any avail, unless at its close, a goodly number of "sinners" had been brought to "kneel at the mercy-seat," and, after a due season of "anguish of spirit," become "converted to Christ." The questions then asked by the stay-at-homes of those who had been able to attend the camp meeting were not as now: "Did you have a pleasant time?" "Did you form any nice acquaintances?" "Are you refreshed by your woodland experience?" and "What amusements had you?" but rather: "How many converts were made?" "Did you get converted?" "Was the spirit of the Lord strongly manifest?" and "Who was the most powerful preacher?"

The era of summer schools where not alone religion but science, philosophy and ethics are intermixed with vacation pleasures and hygienic modes of outing—began with the Concord Summer School of Philosophy, which preceded, we think, the Chautauquan experiment, but which was less devoted to physical than to intellectual exercise and culture. Now every new season brings additions to the number of social outdoor meetings, and perhaps our next Parliament of Religions may be held in some charming academic grove, like to those where Socrates

and Plato taught and propounded those deep questions as to man's being and destiny which are not yet fully solved and may not be until we have passed on to the spheres where those thinkers have preceded us; though Spiritualism holds the key to these mysteries and it is possible may with the help of science yet give to man the full solution.

These summer campmeetings and schools cannot well help deepening and strengthening the bond of brotherhood in man, for they bring men and women into closer social relations amid the harmonious intimacies with nature, where the thoughts naturally revert to the great source of man and nature. As the growth of harmony in the mind and soul is in proportion to the sympathetic surroundings, spiritual and bodily; so in these midsummer meetings which call together those with like purposes and aims, the soul in the warmth of sympathy blossoms out into finer beauty as the body takes on renewed strength and vigor from its contact with nature. Says Emerson:

"Scholars wanted to lie warm and soft
In well-hung chambers daintily bestowed,
Lie here on hemlock boughs, like Sacs and Sioux,
And greet unanimous the joyful change.
So fast will Nature acclimate her sons,
Though late returning to her pristine ways.
Off soundings, seamen do not suffer cold;
And in the forest delicate clerks unbrowned
Sleep on the fragrant brush as on down-beds;
Up with the dawn, they fancied the light air
That circled freshly in their forest dress
Made them to boys again."

So in each and all of these midsummer gatherings there will be good work done, apart from all sectarianism. Health will be renewed, tired energies rested, new sympathies awakened, new hopes born, higher aims adopted, new friendships formed, and life will seem sweeter, brighter, and more hopeful for all whom this relaxation from life's cares has been granted.

S. A. U.

THE ORIGIN OF DEATH.

The first link in the chain of Weismann's researches into the cause of death is investigation into the duration of life. According to him, external conditions operating by natural selection are the prime factors in determining the duration of life. It is evident that the aim to be achieved by natural selection is the perpetuation of the species and not of the individual. The individual "needs no greater capacity of persistence than is necessary to the propagation of the species, and this being provided for, we might reasonably assume that the individual having performed its chief life labor would immediately die, unless the care of the young is necessary to the maintenance of the species. And this is indeed the fact. All mammals and birds survive the completion of their reproductive functions; while insects, with the exception of those which care for their young, die on completion of their task."

According to Weismann, death is, in the last analysis, an adaptation. He says: "I do not believe that the duration of life is prescribed because its nature is inconsistent with unlimited duration, but because an unlimited duration of the (no longer procreative) individual would be a purposeless luxury for the species." But there are numerous simple organic forms which are not subject to the law of death, in the ordinary sense. They possess the capacity of life for an indefinite period and so long as the conditions necessary for life continue they will not die. They multiply by fission, and so far as we can judge each of the separate cells which result is entitled to regard itself as the parent cell. But according to the Darwinian theory multicellular organisms are developed from unicellular ones, and how have the former come to lose the capacity for indefinite life?

The answer given to this question is to be found in the fact that the loss referred to is "the result of the specialization of function of the several cells in a multicellular organism. We may divide the cells

in such an organism into two opposing groups, the somatic and the propagating—the individual and the reproductive cells. The latter could not lose their capacity for unlimited multiplication without danger to the species; but that the somatic cells should gradually lose their power of unlimited multiplication, that they should be limited to a prescribed if even a great number of cell generations, is explained by the impossibility of the individual cell guarding itself absolutely against accidents, and by its consequent perishableness. Unicellular organisms were exempted from death by the fact that the individual and reproductive cell were one and the same; in higher organisms the individual and reproductive cells were differentiated, death became possible, and the unlimited duration of the life of the individual superfluous; and the inexorable laws of natural selection left it, like every other superfluity, to disappear."

We must suppose then that, in the latter case, either the energy stored up in the somatic cells at birth becomes exhausted, or that the physical structure of the cell loses its elasticity and therewith its power to take up fresh energy, the result in either case being death. But is it true that the reproductive cells do not lose their capacity for unlimited multiplication? No doubt if they did so the species would be in danger, but does not that very fact point to the probable cause of the extinction of many species? It is known that many human family groups have died out through want of offspring, which in many cases means loss by the reproductive cells either of their capacity for unlimited multiplication or of their structural force. If a family group thus come to an end so may a species, which consists of a certain number of individuals united in a group by the possession of special characteristics that are transmitted by the reproductive cells of the individuals. If the reproductive power of a small group of individuals may be lost, so may that of the larger group called a species. For this consists of a number of family groups each of which may gradually lose its reproductive vitality.

According to Weismann's theory, the individual lives for the sake of the species and sooner or later after doing its duty by the species the individual dies. But may it not be true, on the other hand, that in certain cases the species exists for the sake of the individual? or at all events that the species is subordinate to the individual? In this case we should expect to find that the increased energy of the somatic cells will be attended with a decreased energy of the reproductive cells, and the reverse. There are two facts which would seem to support this view. Thus it has been shown that poverty has a tendency to increase the number of child births. On the other hand it was established by Galton that wealthy families often become extinct in the persons of childless heiresses. But further individuality depends chiefly on the brain and nervous system, and it has been shown independently that the activity of the intellectual power is not often consistent with the existence of large families. The rapid growth of the brain cells interferes with the multiplication of the reproductive cells. The human individual thus benefits at the expense of the species, and the human species may in this manner cease to exist in ages yet far distant.

May it not be that individuals thus regain the immortality which they are supposed to have lost through differentiation of the reproductive cells? It is evident that the unicellular organisms live on because they continue to possess the reproductive property, notwithstanding its transmission on each of the numerous fissions they have undergone. Then why should not the loss of energy by the reproductive cells in the case above supposed, be due to the acquisition of that energy by the nerve cells at the expense of the reproductive cells. The brain may thus itself become the great center of propagation corresponding to the unicellular organism to which immortality is ascribed. Possibly in this direction, it has been suggested, may be found the physical proof of a future life to the individual man,

whose muscular frame may die and yet his invisible body in some way resist complete disorganization. Does this point to a refined, sublimated, as distinguished from a gross material existence in the unseen world?

PHYSICAL AND PSYCHICAL PHENOMENA.

Professor Dolbear has done good service to physical science by the issue of a revised edition of his excellent treatise "Matter, Ether and Motion," a notice of which appeared in THE JOURNAL on its original publication. Of the three new chapters which have been added, "Properties of Matter and Modes of Motion," "The Implications of Physical Phenomena," and "The Relations between Physical and Psychical Phenomena," we are more immediately concerned with the second and third.

Probably no one is better able to state the implications of physical phenomena than Prof. Dolbear, and he very ingeniously brings them to bear on the phenomena of Spiritualism. He tells how many horse-power would have been required to move Wm. Guppy from Edinburgh to London through the air in one hour, the amount, 5,236 horse-power, showing that it would have been much more economical to have travelled by ordinary express train. If, however, Wm. Guppy was really transported through the air so great a distance, we should prefer to think it was by some occult power. But the author objects that time, space and energy cannot be ignored or ruled out, and he proceeds to show that they are not in fact. This may be granted of the physical phenomena which are the most usual ones at séances, although not the most important. We would point out, however, that Professor Dolbear is in error in supposing that darkness is essential for the production of those phenomena. At one time darkness was thought to be a necessary condition, but it is not so considered now, as appears from the experiences "attending the mediumship of Mr. Stainton Moses, details of which have been published by the Society for Psychical Research, as of other recent mediums.

It appears to us, moreover, that the conditions of what are known as "materializations" are not correctly stated. If it be true, as many persons suppose, that they are derived from the organism of the medium, all the references to the energy required to build up the organs of the body are out of place. But if materializations are produced from the environment such references are no less inapplicable. To show what we mean we would mention the case— which is as well authenticated as any physical phenomenon need be—of Mollie Fancher, who possesses the faculty of sight, notwithstanding the fact that she is absolutely blind, in the ordinary sense of the term. Prof. Dolbear declares that without the visual apparatus, of which the optic nerve is an essential part, no one can see. What then are we to think of the statement of Dr. E. W. Wright, a well-known English ophthalmist who, at the request of Dr. L. Fleet Speir, made a careful examination of Miss Fancher's eyes, that she has gray atrophy of the optic nerve and cannot have vision. Dr. Wright winds up his report on this remarkable case with the words "though blind, yet sees." But says Professor Dolbear, "in the absence of ether waves there could no more be what we call sight than if there were no eyes, both are essential." According to this dictum we are to set aside the testimony not only of Dr. Wright but of a number of medical experts, besides that of Judge Abram H. Dalley and other men of at least average intelligence, and disbelieve that Miss Fancher really sees. The principles laid down by Prof. Dolbear will not allow him to believe such a thing as seeing without eyes, however strong the testimony in its favor. He declares that no physical phenomenon has been accepted until it has been subjected to remorseless criticism, and he affirms that the ordinary spiritual phenomena are not proved in any scientific sense, because they have not been thus dealt with. We would point out, however, that adverse criticism never makes a thing true or false. The proof required has not been to establish the fact, but to over-

come the obstinacy of those who rejected it. No amount of evidence will strengthen a fact already firmly established, it can only confirm the fact and not add to the proof. And thus it is useless waiting to believe the existence of Miss Fancher's abnormal sense of sight until a dozen other such cases have occurred, and the reluctant physicists have been compelled to believe that a person can see without eyes or at least in a state of optical blindness.

We do not say without "ether waves," and we think the whole difficulty lies with the ether. In relation to so-called materializations and the "demaaterializations" which follow, we are told "there has been either the creation and annihilation of matter or the creation and annihilation of an enormous amount of energy, without antecedents and with no residuals." But supposing the phenomena in question are etherizations instead of materializations? This will probably be regarded by the author as impossible, since he tells us in the preface to the present edition, when speaking of the power behind all phenomena, "if the ether be the homogeneous and uniform medium it is believed with reason to be, then in the absence of what we call matter, no physical change which we call a phenomenon could possibly arise in it; for every such phenomenon is a product, and in the absence of one of the essential factors, viz., matter, it could not be." Professor Dolbear makes a sharp distinction between ether and matter, which is no doubt correct to a certain extent, but if matter be as he suggests "a form of motion of the ether" surely there must be a close relation between them. We are almost tempted to say that if matter is motion then ether must be matter, but strictly as matter is motion of the ether the only realities are ether and motion, matter being the temporary phenomenal existence of the ether. It may be that "the ether fills all space, is not atomic in structure, presents no friction to bodies moving through it, and is not subject to the law of gravitation," until it acquires its material form, but it must possess the properties which render these operations possible. But we know that matter has various forms according to its substantiality, and if it is a form of motion of the ether, its substance will depend on the amount of energy thus expended. Moreover a temporary "materialization" would require the expenditure of a moderate amount of energy as compared with that embodied in a living organism, and being temporary it would not acquire the dignity of matter and would be entitled only to the name of etherization.

These considerations justify us in concluding that although the phenomena referred to by Professor Dolbear as usually occurring at séances are physical in result, they are ethereal in inception. We are told by physicists that the ether is a reservoir of energy, and it may be that the energy displayed in those phenomena is by some occult process obtained from the ether. Even this is not necessary. For the ether in some way or other enters into the constitution of all bodies, and thus the organism itself of the medium may under exceptional circumstances be able to display the operation of an extraordinary amount of energy in connection with physical manifestations. How far disembodied spirits are concerned in these manifestations is another question. The author when treating of psychical phenomena insists on the probability of their having a physical basis, in which we should be inclined to agree with him if he did not make so acute a distinction between matter and ether, but he does not deny the existence of spirits nor their power of communicating with the living. His words are: "If spiritual communication is not accompanied with physical phenomena in the alleged way, it does not follow that it may not happen in other ways that do no such violence to our fundamental knowledge as most of the reported cases do." This is a not unimportant admission from a scientific man of Professor Dolbear's standing, although we think the question of "fundamental knowledge" will have to be modified somewhat when the vast domain of psychical phenomena has been more fully explored. This is being recognized by such men as Professor Oliver Lodge and Professor

Ramsay, Professor Crookes and Dr. A. R. Wallace. Professor Dolbear says that "in whatever direction one pursues physical science, he is at last confronted with a physical phenomenon with a super-physical antecedent where all physical methods of investigation are impotent." Is this antecedent psychical (or spiritual)?

SOCRATES.

The earliest recorded attempt to demonstrate the immortality of the thinking, sentient, conscious principle in man is that of Socrates in the famous Platonic dialogue, entitled the Phædo. It is needless to say that the talk on this subject of the old Athenian who man is readable to this hour. Socrates was pretty certain that his inner man, or self, would elude the undertaker, as he jocosely intimated by his reply to his friend Crito's inquiry as to his burial. He bade his friend not to be afflicted when he saw his body buried or cremated, as if he, the real Socrates, was undergoing that operation. Socrates maintains the doctrine of the soul's preëxistence before its present entanglement and alliance with corporeity. Before its birth into this life, he says, it led an ideal existence; so that ideas and principles, such as make us rational, intelligent, and reflective beings in our present life, are merely recollections and more or less dim reminiscences of our antenatal existence, which are revived in us here by the copies of ideas with which the world is filled. All this, of course, is pure speculation, imagination, and Oriental tradition, which Plato probably picked up in Egypt or Mesopotamia or farther East, and put into the mouth of Socrates, the stay-at-home Athenian, whom he uses in part as a ventilator of his own thoughts and theories. But the coolness and tranquil assurance with which Socrates drank the fatal potion indicated at least that he was fully satisfied that, whatever destiny or lot awaited him in the hereafter, it would be all right. He went into the gulf of night, not only untroubled, but sublimely acquiescent in whatever fate awaited him, after the hemlock should have done its work upon his organization. His sublimely tranquil mood in the presence of death, with all his splendid intellectual faculties in full and even joyous activity, showed human nature at its best and noblest. Death had no sting for him, and was winning no victory over him. In the consciousness of an upright life, actuated and directed by the loftiest and most unselfish motives, he looked not only the here but the hereafter in the face without quailing or blenching, but joyously, festively, with a humorous sally on his lips aimed at one of his friends, whom he bade to bury him in such manner as he pleased, if he could catch him. In the boundlessness of his rational and psychological or anthropological curiosity, Socrates probably welcomed death as an opportunity for exploring the great secret, the undiscovered country beyond this mortal stage of being, into which he had endeavored to send his thoughts all his life long.

STAINTON MOSES' MEDIUMSHIP.

We copy from Light the following interesting extract from a letter written by its late editor, Stainton Moses, shortly before his death, to a lady correspondent's inquiries regarding his mediumship and his ideas regarding man's next phase of being: Try and think what you would be with a new sense added—in another state of being, e. g., four dimensional—and you will see, I think, that most of our ideas will undergo a change, and that not in the direction of definition or limitation, when we escape from the prison house of the body. This, I find, is the case with the higher spirits. If I could get Imperator's ideas I should find them, I believe, consonant with what I dimly think out, or think that I think out, for myself. But I cannot elaborate or make them clear to others; at least not now. I communicated with Imperator originally through automatic writing. All the messages you have seen were so given. I communicate now by voice. I hear the voice as of a distant person, borne on a breeze, always calm and pa-

sionless, as of one not stirred by human gusts. I can, in special moods, "sense" him and his thoughts, and am conscious of a transfusion of them direct. I revere and respect my Teacher, but I am bound to put forth what I actually did say and do in, the process of my controversy with him. He is all you say, and more. No one can judge of that conflict, some glimpses of which alone I have given. I was by no means sure that the ordinary law applying to so many spirits—first satisfactory, then deceiving, and last betraying—did not apply to my own case. It did not, and I proved it by methods which were what came to my hand. But do not think I do not hold my instructor in all reverence. When Imperator first came he told me that mine was a mind extremely difficult to influence—not the passive mind usually found in mediums. He said it was worth taking trouble about, and would come right. He let me go through all the physical mediumship, predicting its cessation when no longer required. Then the writing; then the voice; then the face to face communing which I sometimes enjoy; and, lastly, what he called normal, as distinguished from abnormal, mediumship, which is, I take it, that sometimes called inspirational. All has been as he said.

W. T. STEAD in *Borderland*: Even after I left the American shore it seemed impossible for me to escape the testimony as to the efficiency of this new method of therapeutic suggestion. Mark Twain told me, with much detail, of a case which he knew of in his own experience, in which a governess who had wasted away with a nervous malady which had defied the treatment of the experts, was cured in a month by the influence of a Christian scientist who lived in his neighborhood. He knew the persons concerned personally, and was absolutely convinced as to the truth of their statements. The governess had been for eighteen months at a special institution for maladies of her kind, and had come home to die. A still more remarkable case came to my knowledge during the voyage home relating to the wife of one of the most eminent men of letters in America, who was also snatched from the power of death by the same simple agency. This was the more remarkable because for some months her husband, although he consulted all the physicians and received from them the information that nothing more could be done, and that his wife was simply wasting away to death, obstinately refused to go to the Christian scientist, declaring that his self-respect forbade any resort to such humbug. It was only in the last extremity that he decided to try mind cure, and he was rewarded by an almost immediate and complete recovery. His wife not only completely recovered but seems twenty years younger than she did before mind cure was resorted to.

SAYS Draper, in his "Intellectual Development of Europe": "Labor was despised, hence the downfall of the Roman Empire. The treatment of the laborers was atrocious. On the murder of one Pedanius, four hundred slaves were put to death, when it was obvious to every one that scarcely any of them had known of the crime. To such a degree had this system been developed that slave labor was cheaper than animal labor, and work formerly done by cattle was done by men. The class which should have constituted the chief strength of the country disappeared, labor becoming so ignoble that the poor citizen would not become an artisan, but became a pauper. The concentration of power and the increase of immorality proceeded with equal step. Crimes were committed such as the world had never before witnessed. An evil day is approaching, when it becomes recognized in a community that the only standard of social distinction is wealth. That day in Rome was soon followed by corruption and terrorism. No language can describe its state after the civil wars. The accumulation of power and wealth gave rise to untold depravity among the aristocracy. A citizen had to deposit a bribe before a trial at law could be had. The social body was a festering mass

of rottenness. The aristocracy was demoniac. The city was a hell for the laborer. No villany that the annals of human wickedness can show was left unperpetrated. Remorseless murders, the betrayal of parents, husbands, wives, and friends, was reduced to a system which degenerated into crimes that cannot be written."

In the present condition of society, leisure hours to very many people are either a burden or a moral peril. To use leisure time well requires a certain amount of mental and moral education already. Idleness is never the kind of rest which human beings in general stand in need of. Where there has been overwork, it may sometimes be necessary as a medicine—necessary for restoring the proper conditions of health. But, in a normal, healthful state of things, idleness, or the condition of nothing to do, has no place. Sleep is the natural mode of rest for the human faculties, when tired. But for the faculties to be awake and yet not active is something unnatural, monstrous. It betokens either disease or imbecility. The trouble is that, in idleness, the faculties usually are active, and that, not being turned by inward disposition to good, they easily slip to the wrong. Idleness is the bane of humanity. It is the season when temptations entrap their prey. Occupation is salvation to thousands of souls. Nor does it matter whether it be the poor or the rich who have won this misfortune of idle hours. The kind of temptations may be different for the two classes, but the result is much the same.

At one important point only is there a striking resemblance between revolutionary France and this land of ours. Historians now agree that at the outbreak of the revolution, notwithstanding their grievances, the freest, most prosperous and most intelligent peasantry in Europe was the French peasantry; the masses of the French people were still under many feudal restraints, but their condition was above that of the masses in other continental countries. Yet it was this freest, most prosperous and most intelligent people, comparatively speaking, that rose in bloody revolution against surviving feudalism and absolutism. It was because of their comparatively high position that the French people did this. The masses of the United States, likewise, are the freest, most prosperous and most intelligent on earth, and, therefore, they are perhaps the quickest to resent real or fancied wrongs. But in no other respect is our situation analogous to that of revolutionary France. Although we have a populace less easily tyrannized over than any other, the bearings of our national machine are better oiled, and our safety valves are more responsive than others known in the world's history.—Springfield Republican.

THE cosmic process perhaps secretly mocks at those whom it succeeds in deceiving for their own good, like a mother administering hidden medicine. Its strenuous purpose, in the midst of its slaughters and by means of its terrors and cruelties, may be to make everything strive to live. If its tribes and races knew too much, they would not be sufficiently anxious to exist. Two conditions have been necessary to the full exploitation of our earthly passage—dread of death and ignorance of the future. It is quite possible that in respect to the mysteries of life and death we precisely resemble the good knight Don Quixote, when he hung by his wrist from the stable window and imagined that a tremendous abyss yawned beneath his feet. Fate, in the character of Maritornes, cut the thong with lightsome laughter; and the gallant gentleman falls—four inches!—Sir Edwin Arnold.

CANST thou by searching find out God? Canst thou know him unto perfection? His ways are unsearchable, and past finding out. Clouds and darkness are about his throne. Thus devout men spoke in their time, and it has been the confession of deep-

hearted piety in all ages, never quite drowned by the big-voiced and cock-sure sciolism of dogmatists. But let us pursue the analogy a little farther. Though that reality with which the senses communicate is in its essence unknown, yet what the senses report of it may be perfectly trusted as a ground of action. The earth is phenomenal; but we tread it confidently, and with a reasonable confidence, nevertheless. The sun is phenomenal only, but we expect its rising and its influence, and are not deceived. The visible universe is an illusion, if you will; it is not, however, delusive and false. Look now the other way. That sovereign reality, of which the ethico-religious consciousness speaks, and which it names God, or reverently forbears to name, in truth can be known to us only representatively, yet psychical representation is no more than that of the senses to be regarded as deceptive and misleading.

EDWARD DILLON says: "In man the nerves and brain centres that subserve the sense of smell are poorly developed, in some degree vestigial structures. It would not be too strong a statement to make that in civilized man and especially in the Englishman of the present day, the sense remains merely the vestige of a vestige." It is intensely keen in several of the lower animals. The Japanese, as shown in their beautiful game of diverse fragrant woods, appear to have developed the sense to a higher point than Western nations have any conception of. Mr. Dillon mentions the case of the boy James Mitchell, who was a deaf mute and blind from birth, "but distinguished people by their smell, and by means of it even formed judgments as to their character." "This was an intellectual development of our poor sense with a vengeance." After a somewhat discursive pilgrimage over the history of perfumes in religion and in fashion—from the altar of incense to the snuffbox—Mr. Dillon concludes by observing that: "What remains to us of artificial perfumes survives chiefly in connection with two conservative institutions which are regarded by some advanced philosophers as relics of a benighted past—the toilette of woman and the ritual of the church."

DR. N. SANTANGELO, an eminent member of the medical faculty in Italy, and author of the well-known work entitled "Animal Corpo," has publicly announced his adhesion to Spiritualism in the January and February number of *Lux*, of Rome. He prefaces a narrative of the manifestations which carried conviction to his mind, by the following frank statement: "Up to this time I have leaned very much towards materialism, following, in fact, the course of the majority which, to put it as shortly as possible, studies little, observes little, and thinks little. In all cases I was accustomed to say: 'This cannot be; it is impossible; all that lies outside the field of science is false. I was wrong, and the mixim was wrong.' And after relating what he has witnessed, he concludes thus: 'Such are the facts, and serious facts. Incredible? yes, but nevertheless deserving of all possible and imaginable consideration. What benefits will they not confer upon chemistry, physics, physiology, psychology, ethics, morals, politics, and religion? And why they should not be studied? Are they to be eternally incomprehensible?'"

PERHAPS you remember the story of the old Scotch woman. I have known it a good many years; but my memory was refreshed concerning it by Professor Toy in his address during the last week. This old Scotch woman believed that the number of the elect was so very small, she said, that there was no chance for anybody to be saved except those who belonged to her little church, and she doubted whether anybody in that church was perfectly certain of salvation except herself and Sandy, her husband; and she admitted, on being further questioned, that she sometimes had her doubts about Sandy. To this extent, then, can the possible divisions in Protestantism go so far as the mere matter of belief is concerned, if you choose to divide along those lines.—M. J. Savage.

VOICE OF THE PEOPLE

THE WONDROUS STARS.

BY ETHEL RAY.

Stars are night's lamps; eye shining bright
And fadeless with celestial light;
In heaven's great arch holding sway,
Their vigils keep both night and day.

Shedding beams adown their lofty height,
They thus present a glorious sight;
Not ken by mortal minds afar—
Yet placed by divine law is each star.

Silently from their starry way
They prove the truth of eternal day;
Pure emblems of spiritual might;
All hail! the wondrous gems of night.

BROOKLYN, N. Y.

OCCULT BOSTON.

TO THE EDITOR: Boston is a very hot-bed of occultism. The seer and the prophet feels here on his native heath. The clairvoyante, seer and the clairaudient hears and the astrologer casts his horoscope. Books and periodicals devoted to psychic phenomena are read with avidity—the subject is in the air.

If there be safety in the multitude of counsellors, then should surely be safety here, for there is almost as great a variety in the mental attitude toward mediumship, christian science healing and psychic development in general as there are persons to take it. Much of this difference is in mere shades and inflections which are obvious only to the familiar observer.

Among the earnest workers is Mr. Holmes W. Merton, a young man of curiously interesting history. He traces his ancestry to the Merton who founded Oxford in England, and Merton College, now merged into the University, was named for this man. In course of time a Miss Merton married a Hindoo who came to England, and as in the Oriental nomenclature there was no family name on the Hindoo side, their son took the maternal name Merton. This Hindoo ancestor is some three generations back of the young man, whose name is Holmes Whittier Merton, and the Oriental cast of thought reveals itself in him. His father, Dr. Merton, is a man of letters and of noted work in Palestine, as he was a familiar friend of Lawrence and Alice Oliphant. The son, Dr. Holmes Merton, has been for some time in Boston, publishing books at intervals, the latest of which is entitled "Life and Healing: A Segment of Spiritism." Its argument is that the phenomena of life can only be solved through a knowledge of spiritual laws expressed by organized bodies. By these expressions he believes "it becomes possible to understand the phenomena of life and to gain these elements of knowledge concerning the nature of things that will lead our reason, faith and judgment to the more perfect use and control of the spiritual forces of the omniverse." For Mr. Holmes objects to the term universe and substitutes omniverse.

Among mediums I have recently found a Mrs. Roy whose revelations are curiously remarkable. I went to her totally unannounced and she described perfectly one near friend in the life beyond and also depicted immediate friends and influences in this life, in a striking way. Among the very able and scholarly workers in mysticism is Dr. J. H. Dewey of New York, whose "Genesis and Exodus of the Human Spirit" is one of the most helpful works I have seen. Of late Dr. Dewey has been in the Benholm hills to find that perfect rest and solitude which his line of study demands. He has formulated "seven steps in mystic science," the last of which discloses the beatific vision.

A book much in demand by people interested in astrological lore is Eleanor Kirk's work called "The Influence of the Zodiac on Human Life," a book offering a source of lively entertainment to those who find, under their dates of nativity, their predominant traits and the colors, stones and other things pertaining to their star. The four divisions of people, born under the signs of earth, air, fire, or water, with their respective traits, qualities, talents, virtues and faults, offers a subject of interesting discussion for which there is now a demand.

Boston is full of mediums who are all the time consulted by business men, and by a vast number of people who do not

profess to be in sympathy with psychic thought, but who are at least curiously inquiring. If not altogether believing. The tone and work of that popular magazine, The Arena, under the able editorial conduct of Mr. B. O. Flower, has done a great work in liberalizing and broadening thought.

LILIAN WHITING.

THE BRUNSWICK, BOSTON.

THE VALUE OF BAKING POWDER.

A WORLD'S FAIR JURY SETTLES A MUCH MOOTED QUESTION.

The relative value of baking powder has been long discussed. The question has at last been answered by a World's Fair jury of award. Dr. Price's Cream Baking Powder is declared to be the best. Several different points of superiority were claimed for it, and they were all found to exist by the jury, which was made up of scientific men best fitted to make a thorough analysis of all the various kinds of baking powder submitted for the prize. Dr. H. W. Wiley, chief chemist of the United States department of Agriculture, an expert, and the highest authority on the healthfulness of food products in America, gave the jury the benefit of his analysis of all the different brands and merit alone prompted the award.

Special attention is called to the advertisement of the Price Baking Powder Co., occupying the entire last page of to-day's issue.

MATERIALIZATION.

TO THE EDITOR: Having occasion to make a short tour through Western Michigan I decided the trip would afford an opportunity to visit the celebrated medium for the phase known as materialization, James W. Riley, otherwise known as "Farmer Riley." So enjoying the services of a livery rig at Lawton on the M. C., December 29, '93, I was driven across the country to Marcellus, on the Grand Trunk. I had written him from Chicago for a date, requesting answer to be sent to Lawton where I expected to remain a few days on business, but not receiving a response proceeded as stated above, and on arriving at Marcellus at 4 p. m., found upon inquiry that Mr. Riley was in town, but failing to find him proceeded on foot to his house three and one-half miles due west, where I arrived just in the gloaming and was made welcome by his wife, but the medium soon arrived when we entered into friendly, social chat.

Mr. Riley is rather below medium stature, a light brunette in complexion, of Scotch and Irish parentage, weighing perhaps 160 pounds, has always been a common laborer, or farmer, has fair intelligence, very limited education, is kind and liberal to a fault, lives on his farm of twenty acres, which is mortgaged and that's what grieves him, is the father of eight children, five of whom lives with him; has been a medium seven or eight years, became developed at the end of six months' regular sitting with his family and is fifty years old.

His house is a plain, neat frame building, about 16x24 feet, one and one-half stories, with one story wing nearly the same size, standing about seventy-five feet south of the public road in a well-developed farming neighborhood, in Cass county.

The cabinet is simply a bed-room off the parlor, containing a bed and some of the family clothing, in which the writer slept after the séance; at the head of the door entering the bed-room from the parlor are tacked two strips of brown cotton flannel, one reaching over the other a little in the middle, the lower ends fastened together and resting on the floor, "only this and nothing more."

The séance does not begin till the medium is prompted by his control, Dr. Benton, which on this occasion was 9:20, when he took his seat on a common, wooden-bottomed chair, just to the left of the door, with his elbows on his knees and the top of his head resting against the wall, when the curtain was taken down from the nail on the right side of the door and flitted snugly up at the bottom, then the light was turned down some, but left sufficient to see coarse writing on the slates, or the time by the watch when held near it, a number of slates having been placed on the bed which stands behind the medium, the circle engaged in the usual singing; in about twenty minutes the curtain became agitated, being vibrated and shook considerably, when a man parted the curtains and stood in the door-way, holding a

slate in his hand; he was a rather heavy-set man with pointed iron-gray chin whiskers, neatly dressed, then it was ascertained that the slate was for Minnie, Mr. Riley's six-year-old daughter, who was seated on her mother's lap, who ran and took the slate on which was written a message to her from her little sister Elsie, by Jackson, who it seems was an acquaintance of the family, and the first spirit to appear. And so they came at very frequent intervals until thirteen had come, either stepping out into the room, or standing in the door-way; the strongest one that came seemed about thirty, was tall and good looking, came out of the cabinet carrying in his hands the music-box which had been wound up and placed on the bed, and which now was playing he signified it was me he wanted, so I stepped forward, when he handed me the box, and immediately turned around and entered the cabinet. Mrs. Riley came and took the box and placed it on the table five or six feet from the curtain, and said she'd stop it playing, and hadn't more than taken her hands off when the spirit strode out strong and bold, picked up the box, turned suddenly round and carried it back into the room. At the end of an hour Dr. Benton appeared and stood in the curtain and spoke in an audible voice saying: "We will have to rest the medium." When Mrs. Riley lifted the curtain the medium came out, drank milk and eat something and chatted with his visitors nearly an hour before returning to the cabinet. He took three of these intervals of rest during the séance. Probably three-fourths of those appearing were recognized by different members of the circle—they were young and old and of both sexes. Many messages were written on the slates and handed out, some were in answer to questions asked on the slates by members of the circle before the slates were placed on the bed, and many questions, admitting of a direct answer, yes or no, were answered by raps in the cabinet, three raps signifying yes, two no. Some of them toward the close seemed unable to bear the light, for as soon as they appeared, would begin to sink and drop immediately down to, or through the floor, but with their hands protruding through the curtain till they reached the bottom. The most peculiar feature was their self-luminosity, for we could see them more distinctly than we could see each other in the circle. The séance closed at 1:20 a. m.

Mr. Riley is popular in Marcellus and surrounding country, as I heard no adverse criticism, but much commendation, and the general opinion is freely expressed that he is utterly incapable of practicing a fraud on the public, and such conclusion seems reasonable, as he charges nothing for his trouble, accepting only whatever gifts the people may bestow, which amounts to less than \$2 per day through the year and his house is crowded every night through the year when he is at home, the visitors numbering from ten to thirty at the séances, and they come from every state in the Union and sometimes have to wait a month or two for their turn—preachers come, Jews come and skeptics come, and all go away convinced or confounded and all seem to be satisfied of the medium's honesty. But it sometimes turns out that those who never witnessed the phenomena occurring here know so much more about it than those who have, that they can explain everything, but the writer would not attempt it, he is satisfied to give the bold staring facts as they appeared without fear or favor. There may be another set of laws governing in the etherial and spiritual realms of being unrecognized in the physical universe—"more things in heaven and earth than are dreamed of in our philosophy." I regard this class of phenomena, the materialization of forms, long known to have been given to death and decay (discarding counterfeits) the greatest wonder of this most wonderful age.

O. W. BARNARD.

Monteno, Ills.

A PALACE OF GHOSTS.

In the midst of all the old ruins and palaces of Italy, stained with countless deeds of blood, it remains for one modern structure to be known particularly as the home of ghosts. This interesting building is described by Marion Crawford in an article in the July number of The Century devoted to the wonderful Italian coast between Sorrento and Salerno.

Above Agerola, which itself is almost directly above Praiano on the southern side of the peninsula, stands an enormous palace, visible from the sea at a great distance. It is known as the Palazzo degli

Spiriti (the palace of the ghosts) and once took the trouble to climb up from Praiano, and go all over it. It is entirely deserted, and has neither doors nor windows, a building a most royal in proportions and plan, standing on a vast terrace overlooking the sea, by means ancient, and in some parts decorated with frescos and stucco work, which are fast falling a prey to the weather. It was built by a personage known as General Avitabile, who came to a tragic end before he had completed his magnificent residence, and whose heirs are, I believe, still quarrelling about the division of the property, while the building itself is allowed to fall into ruins. It would be hopeless to attempt to disentangle the tales told about the family by the simple hill-folk. There were women in the case, who poisoned one another and the general, and whose spirits, venomous still, are believed to haunt the vast halls and corridors and staircases and underground regions of the palace. Whether they do or not, a more appropriate place for hobgoblins, banshees, ghouls, and vampires could scarcely have been created by a diseased imagination in a nightmare. Even at midday, under the Southern sun, the whole place seems as uncanny as a graveyard on St. John's eve. Bits of staircase lead abruptly into blank walls, passages end suddenly in the high air, without window-railing or parapet. Lonely balconies lead around dizzy corners to dismal watch-turrets whence a human voice could hardly find its way to the halls within. The most undaunted explorers of the Society for Psychical Research might learn what "goose-flesh" means in such a place as this.

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Persons who have had psychical experiences of any kind are earnestly requested to communicate them directly to the Secretary of the American Branch, or to the editor of THE RELIGIO-PHILOSOPHICAL JOURNAL, with as much corroborative testimony as possible; and a special appeal is made to those who have had experiences justifying the spiritualistic belief.

Information concerning the Society can be obtained from

RICHARD HODGSON, LL.D.

Secretary for America,
5 Boylston Place, Boston, Mass.



"DOD, B'ESS MAMMA."

I've heard the prayers of many lands,
In forests dim, on desert sands,
And on the wild, tumultuous ocean,
When waves were rolling mountain high
To hear the storm king's sullen cry,
And flashing in a restless motion
The lightning leaped across the sky.

I've heard quick prayers in battles dread,
When many precious souls were sped
In fitful gleam of sullen flashing
Through red'ning rift of angry blade
Or rent by doleful bullets made,
Or shells demoniacal crashing
Through trembling wood and war swept glade.

But sweetest of all prayers I've heard—
Sweeter than song of spring glad bird,
And purer than the soul of roses
Eager to deck the brow of May,
When life is young and hearts are gay,
And such fond mem'ry now discloses
Unto the shining smile of day—

A little angel robed in white,
Upon the threshold of the night
And by a mother fondly kneeling,
With folded hands and drooping head
And low voice, curving lips of red,
The stainless soul in thought revealing,
And, lo! the loving message sped—

"Dod, b'ess mamma!"

What purer prayer can rise above
To realms of the immortal love
That over all its watch is keeping,
No matter where we wander or
Drift far from harbor and from shore
Where those who love us wait in weeping
Or dream they hear our steps once more?

God grant that we who wail and die,
E'er the swift moments cease to fly
May children be again in pleading
To him who said, "Forbid them not,"
And gathers them with gentle heeding
To where all sorrow is forgot.

—Hamilton Jay.

MRS. MARY A. LIVERMORE.

Mrs. Mary A. Livermore has the charm of "infinite variety" added to all her great gifts, and because of her benignant graciousness, is the prophet who has honor in her own country—her own local neighborhood—as well as abroad. Her pretty home in Melrose, a picturesque Boston suburb, is a shrine of pilgrimage, and the announcement of her appearance on any platform in Boston—religious, political, or economic—is always the signal for a tremendous crowd. It is she, as well as what she says, that so magnetizes the audience. She is a signal illustration of that "graciousness" which Mrs. Agassiz so fitly commends to the consideration of every woman. In her recent address of welcome to Miss Willard on behalf of New England, one sentence especially enchaind me:

"I am not ashamed," said Mrs. Livermore, "to confess myself a recent convert to the power of prayer."

The words were as simple in their sublimity or as sublime in their simplicity as are those of St. Paul when he says "I am not ashamed of the gospel of Christ." In Mrs. Livermore's ancestry she can point to a line of six generations of Welsh preachers. "She cannot," says one who knows her well, "remember a time when she was not vitally concerned in all matters pertaining to religion." For more than a quarter of a century Mrs. Livermore's name has been a synonym for everything that was truest, broadest, and most profound not only in the religion but in the spirituality of the age. Elizabeth Stuart Phelps relates that (Mrs. Livermore having been reared in the old orthodoxy of New England) she would, as a child, "arouse her parents in the middle of the night asking them to pray for her little sisters that they might be good women and be eternally saved in heaven. When asked if the same prayer should not be made in her own behalf she characteristically replied, 'It's no matter about me if only they are saved I can bear anything.' Well does Miss Phelps say of this, that it 'is like a prophecy from the Old Testament preceding the gospel of a beautiful life.' No one woman in America has, I think, stood so preeminently for the Christianity of Christ as has Mrs. Livermore, and so it was that the sentence I quoted—'I am not ashamed to

confess that I am a recent convert to the power of prayer"—seems strangely impressive and makes one long to know just what was meant by it.—Lillian Whiting in Inter-Ocean.

All honor to Olive Terry and Ruby Lupton, the brave little girls of Greenport, L. I., respectively but 10 and 11 years old, who saved the life of John Devoe, an aged fisherman, the other day. The old man had lost an oar, was helplessly injured by a fall upon the edge of the boat and the waves were dashing over his little craft, threatening the most tragic consequences to its occupant. The girls, who were playing on the beach at the time, no sooner saw the fisherman's unfortunate plight than they "manned" a skiff and pulled out into the bay for his rescue. It was a daring and dangerous performance, but Olive and Ruby are well versed in the navigation of Greenport Bay and knowing how to manage a boat, even in a storm, soon reached the object of their endeavor, made fast to the driving sharpie and safely landed both themselves and the lone fisherman, who was bewildered and hurt, but soon recovered and blessed the young heroines with an old man's gratitude. Contrast the conduct of these little children with that of a so-called man who stood complacently on the dock while all this was going on and remarked from time to time: "I guess they'll come out all right." Then cheers till the welkin rings for the plucky girls who thus put to shame the man upon the dock and covered themselves with glory. It is of such materials that Grace Darlings are made; and not only these but the sweetest of sweethearts, the noblest of women and the best of wives and mothers.—Washington Post.

Mrs. Zulme E. Hearsey, of Baton Rouge, La., is one of the most successful business women in her State. After the close of the war, her husband being an invalid, Mrs. Hearsey opened a large book store, which at once sprung into popular favor, and to-day is recognized headquarters for all standard publications, as well as the rendezvous of all book-lovers and literateurs. She employs a force of thirty newsboys. She also manages a large floriculture trade.

Miss Mary M. Bartelme's graduating thesis at the Northwestern University on "Spendthrift Trusts" is published entire in the Albany Law Journal of July 11th. This thesis has justly attracted considerable attention in legal circles. It was the last effort of a young woman before graduating from the law college, and shows what a woman can do upon entering the profession. It would seem from it that the preparation of legal arguments need not be left to men alone.

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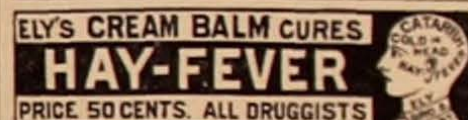
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[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Matter, Ether, and Motion. The Factors and Relations of Physical Science. By Prof. A. E. Dolbear (Tufts College), author of "The Telephone," "The Art of Projecting," etc. Boston: Lee & Shepard. Revised and Enlarged Edition. Cloth. Illustrated. Pp. 407. Price, \$2.00.

In the new edition of "Matter, Ether, and Motion," the author gives us a complete resumé of mechanical principles worked out through all the departments of physics; this book is a striking illustration of the manner in which a complicated and recondite subject can be made plain to the average reader by one who has thoroughly digested it. Beginning with matter, ether, motion, and energy—the factors in all phenomena—the author shows how they are involved in heat, light, electricity, chemistry and life; and in language free from technical terms, presents a treatise which should be read by all interested in physics, so that they may form logical conclusions on the great subjects discussed. In the treatise, the author brings forward several new physical laws, as for instance on page 75, where the transference of energy is considered; also on page 309, where sympathetic action is shown to belong to each department of physics. There are new phenomena, new explanations, and new conclusions, as, when it is shown, how it happens that chemical action cannot go on in the absence of heat; that crystallization is a necessary consequence of the vibration of elastic atoms; that there can be no such thing as light as an entity; how ether waves are set up by electro-magnetic action and how all the phenomena of matter, including itself, may be explained on the assumption that it is a mode of motion of the ether. Very likely some will think that there is a good deal of speculation here, but what a person considers obvious depends upon what he considers first principles and also how clear his mechanical perceptions are. The new chapters of the book give to it much additional value and interest, as in them the author shows how energy is involved in such phenomena as are presented in ritual séances, and points out that such phenomena all employ physical energy in a way as to be clearly amenable to physical laws. He does not deny that such phenomena occur, he even admits that they sometimes may.

The Wedding Garment: A Tale of the Life to Come. By Louis Pendleton. Boston: Roberts Brothers. 1894. Pp. 246. Cloth, \$1. Chicago: A. C. McClurg & Co.

The prevalence of Spiritualistic ideas is now very strongly shown in the issuance from the press of so many books, essays, theories and stories like this before us of which the essential truths taught by Spiritualism are the base. The heaven is working in many directions and takes on myriad forms. In "The Wedding Garment" the tone of which is pure and thoughtful, the author undertakes to describe the awakening of the spirit of a young man of a philosophic turn of mind after the event named death in the world of spirits. The author seems to have followed upon the lines indicated by Swedenborg that states of mind resulting from inclination and actions take the form in the other world of realities to the souls there, and that only the love and practice of the higher virtues lead to heavenly states of love and wisdom which take on appropriate surroundings, while the love of and practice of selfish evil ways and thoughts change the environments into purgatories or hells. The story, while it may seem to those who think of the future life in indefinite, orthodox fashion, somewhat grotesque and unseemly, yet it is logically wrought out and embodies many spiritual thoughts which give suggestions as to the moral leading of our lives on earth. The ending is felicitous and suggestive in the union in spirit of the male and female attributes in one harmonious personality. The blue and gold covers are very appropriate.

The Play of the Planets. A new Scientific Mechanical Device, and Book of the Play. The Planetary Publishing Company, 60 Wabash Avenue, Chicago. Price, \$1.00.

We have received from the author, Mr. F. E. Ormsby, a copy of this highly ingenious planetary chart, with the book of the game, which is founded on the old astrological notion that the destiny of individuals, as of nations, is fixed by the

stars. We are told that "while our souls are environed in the flesh, we are human magnets, operated upon from without by the wonderful magnetic and electrical currents operating from planet to planet." Whether this is true or not we do not know, but Mr. Ormsby has shown his faith by making a vast number of mathematical calculations, and experimenting with disks, squares and triangles, eleven hundred thousand figures having been employed to perfect and simplify the game. The chart is so arranged that, by the aid of a table showing what signs the planets entered at the beginning of each year, the zodiacal position of all the planets any day during a period of seventy years, beginning with 1823, can be ascertained. It shows also the position of the earth, so that by its means the horoscope of anyone at the date of birth can be cast. The book of the play also gives the special significance of the four quarters and the twelve subdivisions of the zodiac and also of the planets, and thus the game may be regarded as astrology made easy. This will probably be found by most persons to be its most fascinating feature, and as the planetary indications are very general, it is certain that in many cases the prognostications will be found to fit with the facts. The principles of the game are the same as those which govern fortune-telling, and when they have become mastered it will without doubt be found both amusing and instructive. Apart from its astrological features, the game ought to create an intelligent interest in astronomy, of which the movements of the planets form so important a part. The book of the play contains an excellent portrait of the author, who will, for a small fee, answer questions on the game which may arise at its advanced stages.

A Modern Magdalene. By Virna Woods. Boston: Lee & Shepard. 1894. Pp. 346. Cloth. Price, \$1.25.

In a strongly realistic way this story traces the downward career of a lovely girl born in a happy home carefully tended and cared for, beloved by her father, mother and sister, with pleasant surroundings and exceptionally gifted with musical talents who prefer to follow after many struggles, the promptings of her heart which she has allowed to become interested in a married man with whom she elopes and lives happily as his wife in a distant State until he gets killed, when by the advent of the real wife on the scene her position is exposed, and society turns against her. Although by this selfish yielding to passion's impulse, she had darkened her home and her father had died of grief and shame, while a wife was left to mourn; the author seems to side with the heroine's view that the hard rules of society are at fault rather than her own conduct—for it began thenceforth to make it impossible for her to gain a livelihood save by shameful methods, while no one offered her a helping hand save those who sought to drag her to still lower depths, or women of a lower grade than herself. Incidentally the story deals with another girl, who apparently deliberately sought the ways of sin and misery. It is a pleasant book to read, and the ending is gruesome and unhappy for all parties, but it is in a certain superficial sense true to life and contains a moral on both sides for the warning of young girls, and also of the society, which hastens destruction by closing its doors forever upon the mistaken ones.

The Second Series of the Major in Washington City. Some Amusing and Amazing Letters from a Southern Standpoint. By Major Randolph Gore Hampton. Chicago: F. T. Neely. Pp. 251.

The hopes, disappointments, discouragements and vicissitudes of the Major, who is presented as an exaggerated type of fierce sectionalists now slowly passing away, are set forth in a series of letters, the orthography of which is bad, but which contain some homely truths mixed with amusing conceits and anecdotes.

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It is very evident that in automatic writing sometimes the convictions or fancies of the medium color the thought expressed.

A. Cahoon, Utah: "Canst thou by searching find out God?" in last issue by Walter Howell, is very, very, very good. Let us hear from him again.

With THE JOURNAL of August 4th will be sent to our readers a fine half-tone picture of Mr. Bundy, who left us two years ago—August 6, 1892. Friends and admirers of the deceased, who may wish extra copies of this number, should send in their orders at once.

Dr. Washington Gladden, under the suggestive title of "The New Evolution," has written for the August number of McClure's Magazine a comprehensive study of Professor Drummond's new book "The Ascent of Man," a book which, while accepting evolution, reconciles it with morality and man's highest development, and so, in Dr. Gladden's judgment, has a significance that cannot be exaggerated.

There will be a controversy in the August number of The Century on a question that is just now attracting a large share of public attention. Senator George F. Hour writes of "The Right and Expediency of Woman Suffrage," and Rev. Dr. J. M. Buckley on "The Wrongs and Perils of Woman Suffrage." The two writers discuss all phases of the question, from the moral as well as from the economic standpoint.

It is not enough to increase liberty; men and women must be educated, intellectually, morally, physically, to the right use of their liberated faculties. It is not enough to fix outward boundaries, as of legislation, upon a vice; pure appetites and desires must be cultivated to crowd out the bad ones that create the vice. The help most needed by human beings to enable them to overcome their besetting temptations, and more faithfully to discharge their duties, is that which in some way quickens their conscience, deepens their love of virtue, inspires in them a profound reverence for integrity, and thus increases their own moral strength. And,

in respect to improving the conditions of society in general, there can be no lasting reform which does not supply nourishment to the moral motives, or refine and purify those inner dispositions and tendencies which are the secret springs of conduct. The crying need of mankind to-day is sound, healthful, upright character—character so firmly grounded in the sense of right that, let come what will of temptation, nothing can sway it off from that rock.

Our Little Men and Women, for July, is in good comradeship with boys and girls wherever they chance to be. It is summery in tone, artistic in touch, and sympathetic with child nature in its many and varied phases. Miss Sara E. Wiltse's Myth stories are specially good, so are Mrs. Archibald's "A Dozen Good Times," and Greta Bryar's "Nurse Powell's Giant." Price, \$1.00 a year, 10 cents a number. Specimen back number for a 2-cent stamp. Alpha Publishing Co., Boston.

Babyland, for July, (The Babies' Own Magazine) is a brilliant and dainty number. Along with its other charms in story and picture, jingle, rhyme and verse, there is a colored frontispiece, "Baby's Fourth of July," beautiful in tone and finish. The picture itself is suggestive of frolic and fun at the seaside, where the Babies dig in the sand, and run races with the waves. The poem that goes with the picture enlivens the sport, and tells just what Baby did the Fourth down on the beach. Alpha Publishing Company, Boston. Five cents per copy.

Rev. Dr. Wayland, in his "Political Economy," says: "All that religious societies have a right to ask of the civil government is the same privileges for transacting their own affairs which societies of every sort possess. This they have a right to demand, not because they are religious societies, but because the exercise of religion is an innocent mode of pursuing happiness. If it happens accidentally that others are benefitted, it does not follow that they are obliged to pay for this benefit. It cannot be proved that the Christian religion needs the support of the civil government, since it has existed and flourished when entirely deprived of this support."

Cora Wilburn whose beautiful poems and stories we used to read many years ago, in a letter enclosing some lines for THE JOURNAL which will appear soon, thus refers enthusiastically to the Liberal Religious Congress recently held in Chicago: "I have had the proceedings of the American Congress of Liberal Religious Societies sent to me from the office of the Reform Advocate in your city. I almost danced around for joy! to find this old world actually growing so much better. For, with better religion, there will be more righteous living; when people try to save others from poverty, and vice, and misery of all sorts, right here from day to day, there will be true salvation in all lands, and heaven will begin on earth. That the foundation of this great work was laid within a Jewish Temple, is highly gratifying to me a Jewess, whose ancestral blood stirs to the modern trumpet call of freedom. May 'God bless us all' in this great endeavor."

During the six months ending July 1 more persons of foreign birth sailed from New York to Europe than arrived there from foreign countries. For the past year the immigration has been the lightest for a long period, having fallen off about two-thirds, while emigration has increased from 70 to 80 per cent over that of the previous year. The hard times have operated to discourage immigration, while

many foreigners living here have sent back their families to the old country where living is cheaper. This fact of cheaper living abroad has also had the more curious effect of largely increasing the outgoing cabin business of the steamboat companies, for more Americans than ever before have gone to Europe to save money and educate their children on an income which in this country would be insufficient to keep them "in style." Such families, whose fortunes may have shrunk within a year or two, prefer economical living in an European city to undertaking it at home.

To get more variety into life,—this is the secret of healthful recreation and this is what the vacation season helps to supply. Rightly used, it gives opportunity for cultivating and gratifying pure tastes, for widening the range of thought and feeling, for increasing companionship, for strengthening the faculties of observation, for studying nature by closer intimacy with her works, for securing quiet hours for reading or meditation to those who may need that change; and all this is to enrich life at its sources, and hence to give increase of power for meeting its duties. The necessity of doing over and over again the same kind of work that demands no fresh thought is deadening to the brain. The effect is as bad as when, by the opposite evil, the brain is driven from one perplexing problem to another, until it cannot cease from the work. Insanity, indeed, begins in the mind's persisting to play upon one thought-string until it is unable to play upon any other. In variety of mental exercise are mental sanity and health.

The Republican movement in Europe finds itself everywhere confronted by ecclesiastical hate and opposition. The clergy and established churches are its implacable foes, bitterer toward it than kings and nobilities. It is not strange that Garibaldi had a sort of priestphobia, and that in this respect he is only a model of the living European revolutionists and agitators. They evidently see that a population which is under the influence of ecclesiastics must be unfit for the robust and manly business of self-government. European priests are harder to tame than kings and nobles; but they will be tamed in the process of the republicanism of civilized society. The humble pie which hierarchies are even now eating is only an antefest of what is evidently to come. Protestantism at the start partially reduced the priest to the level of ordinary citizenship and humanity. It made him simply a minister dependent on his parishioners and fellow religionists for support, and removable at their pleasure. Protestantism further transformed the priest from a celibate, having no interest but that of his order at heart, to a domestic man with a family and a stake in society as a citizen and a parent. Thus, he was no longer a conspirator against society as it were, seeking to make the people his spiritual slaves and moral serfs, and benefited by their ignorance, cruelty, and lack of moral fibre. In this work, Protestantism did a service of inestimable advantage to society. Without this transformation, there would have been no progress, no popular liberty. But much remains to be done in Protestant as well as in Catholic countries.

G. B. Stebbins writes: In your issue of July 21st, mention is made of the suggestion of Prof. J. B. Turner, of Jacksonville, Ill., that you "devote THE JOURNAL entirely to the discussion of social and industrial questions," which you wisely decline doing. With high respect for the ability and judgment of a man whose long

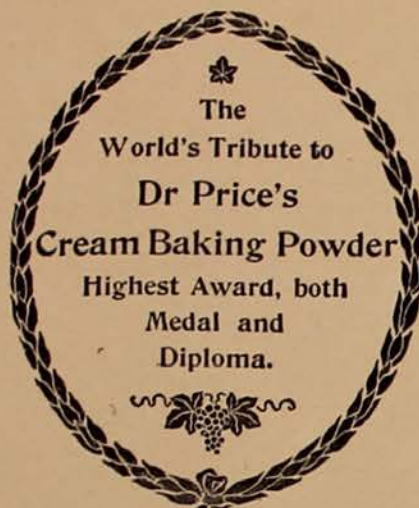
life has been illustrious in goodness and usefulness, I would make a suggestion which may help reconcile him to your decision. These questions are widely discussed, in ways wise and otherwise, in newspapers and magazines, and all sides have hearing. Psychical science and spirit-presence are exhaustively discussed in but few journals, and such discussions are important and needed. They reach to the foundations of character. "All that we are is based and builded on our thoughts," is a wise saying. To gain higher and more truthful views of man's innate powers, infinite relations and divine kindness is the aim of psychic science and of spiritual experiences rightly interpreted. Make such views and thoughts the heritage of the people, as they must and will be in time, and hope takes the place of pessimistic despair, harmony and fraternity supplant jealousy and violence, a new and nobler civilization gives light and peace. Not palpable to the multitude, yet real and powerful is the uplifting and harmonizing influence of the thoughts and theories and proven verities of the inner life now being revealed to us. While not silent or heartless in view of present evils, THE JOURNAL may well keep on its work in making the foundations of character strong and helping that individual and personal growth which alone can make peace and progress possible. All manner of platforms and resolves and unions, industrial, social or whatever—have their place and work, but without individual righteousness they are, and will be, of small moment.

If organized labor had put forth one-quarter of the effort in bringing to pass such a stroke of legislation, as it has in building up the power of walking delegates and chasing "scabs" out of an opportunity to work, says a leading daily, it would have by this time succeeded in bringing the whole transportation system of the country under direct government control. But it has not done a thing to secure such a result. It has based its whole system of working on the industrial order as now existing. It has in a way been the most powerful agency toward the maintenance and perpetuation of that industrial order that we have had in the country. Instead of organizing for work at the polls, it has been absorbed in petty conflicts with capital to gain a mere bit of temporary advantage which has usually been offset by the losses incident to the collision and strike, and which, when gained, has been gained at the expense of other labor rather than of capital.

Samuel J. Elder, a Boston lawyer, says that such is the dependence of the public upon uninterrupted transportation facilities, and so far has government gone in regulating traffic, that in his opinion government would be justified in compelling roads and employes to submit their disputes to a public tribunal and then compelling either party to abide by the judgment, even to the point of using force. Mr. Elder goes on to suggest that railway employes should be held up to a contract as close as that which binds the crews of ships, and he is unable to see why a general railway strike should not be treated as a case of mutiny as a strike on ship-board would be treated. Edward Everett Hale's paper, the Boston Commonwealth, regards these suggestions as wise and practical, and it goes on to say: "This is not all the case, however. There is another side to it; the side of the employer. And if the workman is to be held to his duty of labor in the general interest, the employer must be held to his duty of fair treatment and no oppression."

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